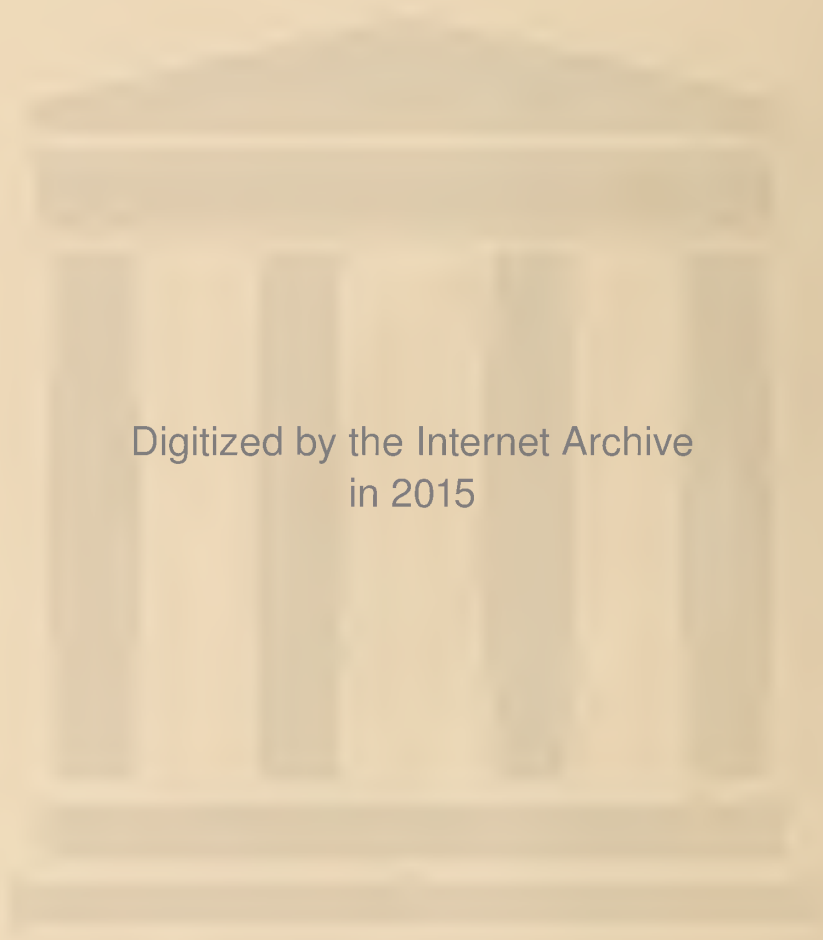
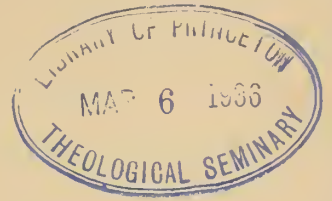


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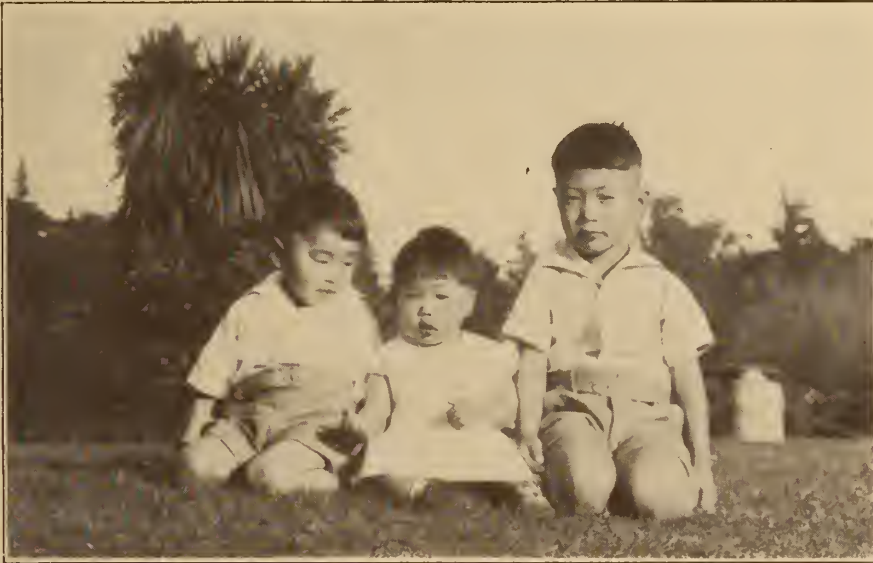
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The Outlook



VOLUME XXVIII
NUMBER 3
MARCH, 1936

of Missions



THE KOWTA TREASURES

Makoto, three and one-half years; Hiroko, one year and nine months; and Tadashi, five and one-half years—sons of Rev. and Mrs. Sohei Kowta, of the First Evangelical and Reformed Church, San Francisco.



“There Is No Other Way”

“Through all the long story of God and the human race, God is always asking for men: Whom shall I send and who will go for us? How shall they hear without a preacher? The Gospel is adequate enough. Christianity can save the world all right. There is nothing feeble or failing about God’s love, about Christ’s redemptive life and death. The prerequisite is a human instrument. If God in Christ is to reach the hearts of men and mould the life of nations, He must do it through human beings—there is no other way.”

The Outlook of Missions

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Editorial of the Month

The Long Look of Love and Loyalty

IN the turning points of Christianity, nothing can equal the love and the loyalty of the few disciples of Christ who share His long look ahead to the final coming of His Kingdom. It is this quality which holds and wins.

In our present-day confusion I find a wonderful anchorage for my faith in Matthew 24: 1-14. Christ and His disciples were viewing the temple. His statement of its utter destruction so shocked them that they thought it meant His coming in glory and the end of the world. He shocked them still further with a bird's-eye view of history—of all kinds of turmoils, upheavals, and calamities in nature, in society, in politics, and even in religion.

Today we have come upon just such a turning point. Because many of our most cherished outward structures, like the temple of that day, are toppling all about us and confusion reigns everywhere, many are led to say, "What's the use?" And especially do they think and say this of our Foreign Mission work. They lack the long look of love and loyalty.

But here is just where the long look of Christ, the love and the loyalty of Christ and the faithful few become the steady and sav-

ing elements of the Church, of Christianity and of the world. He gave His disciples four practical directions for their times, and for all such times of crisis, of which ours is perhaps the greatest since His birth.

Let us, then, who have this long look of love and loyalty, heed His admonitions. They are very simple, but absolutely fundamental:

"Take heed that no man lead you astray."

"See that ye be not troubled."

"That your love shall not wax cold."

"That you endure to the end."

Such are the Christians in every age, as in this age, who are fitted to be co-laborers with Christ, who will pray, give, work, sacrifice with Him that "this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations."

The great unevangelized areas in the non-Christian nations, and the unfinished task in our own mission fields, burn like letters of fire before our souls and demand of each and every faithful disciple of Christ, *now* in *this our own day* of great confusion, to steady our souls, look ahead with Christ, pray with Him, drink the cup, be baptized with His baptism, and finish the task.

DANIEL BURCHALTER.

The Ground of Our Confidence

THERE is only one absolutely trustworthy person in all the universe—God as He is made known and made near to us in Jesus Christ. He is worthy of our utmost trust. All other people and things may fail us if we rely upon them. He will never fail.

If we have not had much confidence recently, perhaps it is because our trust has been misplaced. If our faith, our active trustfulness, is placed in Christ, we may, even in these troublous times, have the peace which passeth all understanding. "The peace of God" is for those whose lives are stayed on "the God of peace."

If we have not been getting anywhere recently, perhaps it is because we have not

been moving toward Christ—the only rightful goal of our lives. Not to move toward Him is to miss God's deepest purpose for us. We should remember, however, that moving toward Him is not so much an effort on our part as it is a simple yielding to His constraint. We could never move forward toward Him if He had not already moved forward toward us. "He loves us better than we love ourselves and before we loved at all." In the last analysis our faith in Him is not so much something we possess as it is something that possesses us, even as music always possesses the greatest musicians.

JESSE R. WILSON.

The Quiet Hour

JULIA HALL BARTHOLOMEW

And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice . . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.—REV. 7: 2-3.

If in this world of stain and blot
Such loveliness can be,
I wait, serene, for beauty not
Yet quite vouchsafed to me.

—ADA ALDEN.

Life treads on life, and heart on heart;
We press too close in church and mart
To keep a dream or grave apart.

—E. B. BROWNING.

“The best and most beautiful things must have time to grow, and we must know how to wait else they will not grow at all.”

My belief is that everything that happens in this great universe is for a purpose and that purpose is the development of the human soul.

—MICHAEL PUPIN.

The rigorous pursuit of truth by the individual is lower in favor in the world now than it has been for some time, but it is the most life-satisfying of all vocations.

—STORM JAMESON.

“Tent-making is necessary; but to make the world better by making some Apollos better, is glorious.”

I have closed the door on Fear,
He has lived with me far too long.
If he were to break forth and reappear,
I would lift my eyes and look at the sky,
And sing aloud and run lightly by;
Fear will never follow a song.

—HELEN PETTIT MCKEEHAN.

Today's distress, the burden of tomorrow,
Will dim like dreams. The thought of God will keep
Such old and faithful guard that even Sorrow
Must fold her hands and sleep.

—NANCY BYRD TURNER.

If we have the right attitude towards life, nothing can take from us the beautiful experiences we have had.

—JOSEPH FORT NEWTON.

I believe that there is innate in the soul of man at all times the wish, the longing, the ability to develop the richness of the spirit and the beauty of life.

—EDWARD BRUCE.

If the Christian missionary would be successful he must have genuine sympathy with the people, their traditions and their culture.

—BHARATAN KUMARAPPA.

No paths so endless nor so sweet
As these the children beat at morn.

—VIRGINIA HAMILTON.

They need sure faith, and they will welcome gladly the church or the minister who makes such a faith reasonable and appealing.

—CHARLES FISKE.

The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me.

—GRACE HILL FREEMAN.

The Prayer

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

—BOOK OF COMMON PRAYER.

The Outlook of Missions

VOLUME XXVIII

MARCH, 1936

NUMBER 3

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

My Son Captured and Saved

By CHEN SIN-DJWANG

Introductory Note

Mr. Bucher says:

This is an account of the capture and ransom of the son of one of our evangelists, Mr. Chen Sin-djwang, who is preaching at Liangdjang. The members of the Station thought that it would be worth sending home, and so Mrs. Bucher asked Mr. Chen to write it out. Mr. Chen did so. Then one of our helpers translated it for Mrs. Bucher. Mrs. Bucher tried to follow the Chinese closely, but it was impossible to use the idioms literally translated in many instances. The story is the exact truth, and I do not think there is one imaginary item in it.

Mrs. Bucher says:

Evangelist Chen is a gentleman with a fine, sensitive face and a cultured manner. After the experiences related below, he came the long way to Shenchow with his boy to try to find a way to put him into school again. There wasn't any way. It was not easy to see him leave again, with a bow, defeated but smiling. I asked him to write the following account for me, and he sent it all written neatly in a little book. With the help of Mr. Yuen-yu Sie, in translation, I have tried to give you this story faithfully.

* * *

My home is in Wugang, Hunan, China, but I preach in Liangdjang for the Reformed Church. I wanted my oldest son, San-yu, to continue his studies in the Eastview Junior High School (San-yu had been a pupil in the Eastview Junior Middle School) until he should graduate from it, but he had to stop because I couldn't afford it.

I thought that perhaps he could learn to become a merchant. About this time my brother wanted to open a medicine shop at Wugang, but he hadn't the money. He knew that I had a little, and persuaded my mother to write to me asking for it. A request from my mother was a command, and I could not disobey.

My brother had said that I could send the money by our oldest son, San-yu, who could



EVANGELIST CHEN SIN-DJWANG AND FAMILY
(Photograph taken about five years ago.)

then remain with him in the shop and serve as an apprentice until he learned the business. Therefore, San-yu delivered the money to him.

"My Aunt treats me so badly that I can't stand it," he wrote after he had delivered the money. "I can't stay here," he wrote again and again.

"Then come back to Liangdjang," I wrote to him. In March I received word that he would leave Wugang on April 14th to return home. He should have been able to walk that distance and arrive home by April 24th or 25th.

We began looking for him every day about the 24th, but although we watched and waited day after day, May came and we still had no further word.

"I had a dream that our son arrived," my wife said to me one morning. "When he saw me, he was bowed low with grief."

"That is because he has been so long in coming. You are afraid that he has come to harm. Worry will not help, but we can pray for him."

Two days later I saw a mother chicken hurrying her brood to a place of safety because a hawk was near. All the chicks but one were safe. He had fallen into a filthy place, and though the mother hen heard his

cries, she could not find him. It made me think of my poor child who might be in great trouble also.

My neighbor has a kind-hearted son, who found the lost chick and rescued it. Perhaps someone would find my boy and rescue him, too.

"I had another dream about San-yu," my wife said. "He came back again and sat on the bench here weeping."

"I don't know," I said. "We surely should have had a letter by this time if he was detained."

A Letter from San-yu

Just after I had spoken, I received this letter:

"My Father—your son.

"This is worse than I endured before. I have been captured by bandits and put into a cave. It is very damp. I sit and lie in this damp place. Therefore I have become sick. My stomach hurts very much.

"They do not want me to cry. When I cry, they punish me. Father, find a way to save me. I shall die, and not even be buried.

"They say that they want much money to save me. I think that they would cut down the price.

"Nevertheless, I ask you, Father, to borrow several hundreds of dollars. Then send a man to the robbers, please, to save the life of a dog.

"Don't worry, Father, about borrowing money. After I escape from here, though I might become a beggar, I will repay you. Now, I only beg my Father to help me quickly."

When I read this letter, my whole body felt weary. My son, my son, captured by bandits!

I tried to pray, but I could not utter a word.

I began to get ready to go to my boy, although I didn't know where he was. "The post-mark on the letter was Chenki. He must be somewhere near there," I thought.

So, I started for Chenki. I walked first to Luki, where I found a man who was a friend of the robbers. I arranged with him to write for me and he wrote several letters.

Then I walked to Chenki. While there I lived with Christians in the Evangelical Church Mission Chapel.

I waited, but though the robbers must have received my letters, they paid no attention to them.

I begged the man at Luki to go and speak to the robbers. "Tell them," I said, "that if they find that I have riches of any kind in Shenchow, Wugang, or Luki, they may do what they wish to us."

"I could not see the robbers," this man replied, "but your son told them, it seems, that you and his mother could borrow a few hundreds of dollars. So how could I ask them to cut down the price?"

After that I received two letters from my son. There was no reference in them to a large sum of money.

I stayed in Chenki for more than twenty days, but found no way in which to communicate with the bandits. I trusted some people to help me but they were dishonest.

I thought, "I shall put this thing into God's hands and return to Liangdjang." I wrote a letter to an older friend of the bandits at Luki.

"I am at the end of my resources," I wrote. "You must do as you wish. I have one hundred thoughts but not one means of action. If the robbers will not set my son free, he must die with them."

As I was preparing to return to Liangdjang, I received a letter from the man at Luki, which said, "This thing has come to a head. The robber chief will send his secretary to you. I opened the letter you wrote saying, 'I hope that God will send a disease to take my son quickly.' You surely are a poor man. The secretary took your letter to show to the chief, and tomorrow this secretary will visit you. Treat him kindly."

Confers with Bandit Representative

So I stayed at Chenki and waited.

He came. When I first looked at a member of the bandit group, I was afraid. He lived with me for three or four days. I found several Bibles and showed them to him. I asked him to change his mind and believe in the Gospel. "Become a disciple of Christ," I said, "and one of God's people."

At first we debated. Then we became good friends. He liked me better because I was just. When he left he refused to take cash from me. From this you can see that there are good men among the bandits.

Three days after this someone asked me to preach in the chapel. I had just finished a book about sinners, which is about the Oxford Group Movement. When I had finished it, I realized that I, too, had many faults and no

(Continued on Page 81)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Critic Looks at Home Missions

IT is a most healthy sign when any movement arrives at the stage of criticism. It is then that folks manifest sufficient interest in the same to call into question some of the methods and policies which are employed to set the movement forward. This is far better than to have people sit by complacently and take everything for granted. Nothing is more dangerous or damaging to any worthy enterprise than to have it treated with the spirit of indifference and unconcern. Some very commendable movements were throttled either at the beginning or during their course by an indifferent populace. One could conceive that Christianity itself might have succumbed in its early stages if men had left it serenely alone. The very fact that it had "many adversaries" gave it impetus and set it on its way. Paul said "there is a large and effectual door open before me and there are many adversaries." The adversaries were a help, not a hindrance; they were stepping stones, not stumbling blocks, in the progress of the gospel. No Christian enterprise ever suffers from criticism. Criticism only serves as a refining fire. It only reveals the elements of strength inherent in the movement.

There are two criticisms which have been directed in recent years against Home Missions. The one attacks the motive that actuates Home Mission leaders in the prosecution of their task. These leaders are charged with an undue zeal for denominationalism. Most of the crimes which are committed in this field of endeavor are laid at the door of denominational enthusiasts. These critics declare that the day of denominationalism has passed, and that it is an unworthy motive and an un-Christian effort to invest service and money in extending the boundaries of one's own denomination. Even such a great Christian layman as John D. Rockefeller, Jr., has publicly announced that in the future he will no longer support purely denominational enterprises but only those of an interdenominational character. Is such a decision well founded, or does it reveal a lack of insight into the real issue? Are different denominations an unmixed evil or are there traces of

good in the divisions of Protestantism? Doubtless the ideal situation would be a united Christendom, but we are living in a realistic and not an idealistic society; some things we have to take as they are; we have to build a world with the common clay that is at hand. American Protestantism functions through different denominations which have their background in great social, national, racial, creedal and lingual elements. To say that these factors have only historic value and do not obtain in our contemporaneous life is betraying a misconception of present-day conditions. The denominations are here. Christianity expresses itself largely through denominational activities. We must all the time be on our guard lest so-called non-denominational organizations, or even interdenominational organizations, take on the color and character of a denomination, and thus add only one more to the number already existing.

The denomination must never be regarded as an end in itself. It is a means to an end. The end is the establishment of the Kingdom of God, but the denomination is one of the means for the achievement of that end. If the denomination is weak, inefficient, poorly organized, it can, in the nature of the case, not accomplish as much as it otherwise might and should. It is, therefore, wrong to call into question the religious value of strengthening one's own ecclesiastical stakes or lengthening one's own denominational cords. Such efforts are put forth not to exalt or to glorify one's denomination, but through it, as a means, to establish the Kingdom of God. If, therefore, a Home Mission leader pushes into an unoccupied field and organizes a congregation under aegis of his denomination, he must not be branded as a narrow and bigoted sectarist. He may be a real Kingdom builder.

The second criticism attacks the methods which are being employed in furthering the Home Mission enterprise. These methods pertain principally to competitive and rivalistic practices. That there is considerable overlapping and unfriendly rivalry on the part of different denominations is only too true, but a careful study of the real situation

discloses the fact that the keenest competition generally is found not so much in so-called mission territory as among self-supporting churches in well-settled communities. The cry of competition in mission areas is often quite exaggerated. Recently five or six of the national Home Mission Boards affiliated with the Home Missions Council set out to make a definite study of this whole problem of overlapping. A careful survey of practically every State in the union was made. The leaders of the various denominations in a given State met and laid down the facts as they knew them. These facts with reference to every community in which mission aid is being received, were carefully tabulated. The Boards who engaged in this study had previously, by definite action, agreed that where such competitive fields were to be found, mission aid should be withdrawn after a certain date. When the Secretaries of these Boards sat down with the available data before them, they were surprised to find that the number of competitive cases was actually far less than they themselves had anticipated. It was also

learned that under the leadership of local Home Mission superintendents a number of mission stations that might have been regarded as competitive, have already united their forces or else have withdrawn, thus leaving the field to those best qualified to minister to the entire community.

In the light of these recent developments the criticism of unfriendly competition loses much of its cogency. While such criticism may thus be outmoded, it doubtless served a valuable purpose in that it spurred the Home Mission leaders to secure the facts in the case and thus to vindicate their efforts in providing an adequate ministry for every community in America.

The whole Home Mission enterprise is undergoing a readjustment. It is redefining the task itself and it is reconstructing the methods which are employed in the furtherance of the work. There is a new approach, a new apologetic, a new attitude of mind and heart, which challenges a renewal of interest and of support on the part of our entire Christian constituency.

Home Mission Day Results

REV. WM. F. DELONG, D.D., *Treasurer*

THE total receipts for "Dollar Day for Our Home Missionaries" are \$14,978.06. This is as of February 7th. Every dollar of this has been distributed to the missionaries in two payments, one the middle of December and the other the middle of January. This has been a great help to the missionaries and their families at this time. This leaves a balance due these families of about \$115,000.

In the offering received for Home Mission Day there are some very generous contributions from missionaries who already had made great sacrifices because of unpaid salaries.

460 congregations sent in special offerings for Home Mission Day, representing the six Synods:—

Eastern Synod—141 congregations. \$3,645.76
Ohio Synod—102 congregations. . . 3,296.36

Northwest Synod—70 congregations 2,914.56
Pittsburgh Synod—47 congregations 1,219.82
Potomac Synod—55 congregations. 1,794.70
Midwest Synod—45 congregations. 1,106.86
In addition to these 460 congregations there are very many congregations which observed Home Mission Day and placed the offering into the apportionment. We can, therefore, not give an accurate report as to how much money was gathered on Home Mission Day. What we report in this article is money received over and above the apportionment.

Has all the money been sent for Home Mission Day? The Treasurer will be glad to receive money any time for the payment of these back salaries. Do not wait for a special day to make a special contribution. It will be acceptable any time. Help to clean up this item in 1936.

"I do not want to miss a single copy of this good magazine. It is so full of missionary information. I hope many more will become interested in this magazine."

MRS. CLARA HARTSCHUH, Sycamore, Ohio.

"I would not like to do without THE OUTLOOK OF MISSIONS."

MRS. JOHN F. FISCHER, Denver, Colo.

Building the Reformed Church in Dakota — Pushing Into North Dakota

THEODORE P. BOLLIGER

THE settlement of that vast territory between the Mississippi River and the Pacific Ocean, within the period of an average lifetime, is one of the most amazing achievements in the history of the United States. Even before the Civil War the number of immigrants had increased from tiny trickles to lively rivulets; but after the war was over the rivulets soon grew to mighty rivers. From every country of Europe they poured in by the hundreds of thousands, and often to the number of more than a million in a year. Countless multitudes were drawn by the offer of free land promised by the homestead law, or the hope of good wages; together with economic, political and religious freedom. The years following the close of the Civil War ushered in an era of railroad building. Through Kansas, Nebraska, the Dakotas, new lines were extended, through the Rockies they were pushed, there was no let-up until the Pacific Coast was reached. Then immediately the task of building branch lines, opening up new territory, was begun. And the pioneers poured in!

In this great multitude of immigrants, the German element far outstripped every other, followed by the Irish, English and Scandinavian, in the order named. For the Reformed Church in the United States, the German immigration was of supreme importance, for many of them had been born and reared in the Reformed Church in Germany, Switzerland and Southern Russia. The contribution to the congregational and religious life of various Protestant denominations, made by German-speaking people who migrated from Russia and spread into many of the western states has never been sufficiently understood nor appreciated. The Reformed Church alone is the richer by about eighty-five congregations because of their coming. It is estimated that no less than a half million of German Russians and their descendants are found today in the Mississippi Valley and states to the west. The German and the Scandinavian immigrants and their children and children's children have done more to build up the Central West and the Far West agriculturally than all other nationalities added together.

The coming of these multitudes was no accident but rather the result largely of a

tremendous advertising campaign. Steamship companies outdid one another in scattering glowing propaganda throughout the countries of Europe, extolling the marvelous opportunities awaiting the first comers to America. Railroad companies flooded the East and the South with literature setting forth the countless possibilities in the Golden West. Real estate agents in every village and city of the eastern states outdid one another in praising the value of the bargains they had to offer. And the eastern states also poured their best blood into the making of the West.

From 1870 to 1890, the Dakotas held the center of the stage. The things that happened seem quite unbelievable. At the beginning of those two decades the white population numbered only 14,000, at the end it had jumped to more than a half million; a growth of thirty-six fold. This period has been graphically described by Rev. C. W. Shelton, a home missionary leader of the Congregational denomination, in the following words: "The long trains of immigrants sweeping into the territory every day; the thousands of homesteads a day taken up for consecutive weeks by these people; the new towns springing up as if by magic on every hand; the notice from the trunk-line railroads that no freight could be received for shipment into the territory, as thousands of loaded cars were then sidetracked along the line waiting for transportation; the rush and the whirl of that new life where everything was new; everything formative, and everything being formed—only those who have lived it can understand, and no word-painting can give even a faint presentation of what it meant."¹

The influx of hundreds of Germans from Russia, many of whom had been Reformed in the old country, offered the Reformed Church one of the most promising opportunities in its history. The earliest immigration settled in the southeastern quarter of the immense territory. Numerous congregations were founded, and in 1887 the South Dakota Classis was organized. But the pioneers pushed steadily towards the north and west, more congregations were founded, several of them within the boundaries of the present state of North Dakota, and this northern group of congrega-

¹Quoted from J. B. Clark: *Leavening of the Nation*, 135-6.

tions was separated and became the Eureka Classis in 1911. Once more the restless pioneer spirit pushed farther northward and also westward, thirty new congregations were organized, scattered over a vast territory; several of these were close to the southern state-line of North Dakota, and the northernmost was within twenty-five miles of the Canadian border. East to west, the distance between the congregations was about 150 miles, and from north to south 200 miles. By 1914, it was deemed practical and desirable to organize these North Dakota congregations (with the exception of a few near the extreme southern boundary, which were left with the Eureka Classis for geographical reasons) into a new classis, which took the name North Dakota. This new judicatory started its history with 22 congregations, 6 preachers, and 634 members.

The hopes of the founders of the classis were high, for it was believed that it might be possible to repeat the experiences of the South Dakota Classis a generation earlier; but world events and climatic conditions made havoc of such hopes. That same year the World War broke out, all immigration from Russia and Germany immediately ceased, only a few German-speaking people have come in since; hence, the Reformed Church can expect no further increase of membership from European countries. Far more serious than this, however, was the fact that central and western Dakota, both North and South, lie within the great dry belt of the West. The rainfall at best is insufficient and uncertain, and furthermore is subject to cycles of extreme dryness and heat. To be sure, in the past, cycles of plentiful rains and good crops have always returned, but during the last twenty years the number of good seasons has steadily decreased. The poor years have eaten up the good years. The farming population has been slipping backward. Bankruptcies have increased. On every hand farmers have lost everything. Population has shifted a good deal. Many counties have fewer people than they had thirty years ago. The tragic climax was reached in the spring and summer of 1934. Duststorms of unbelievable density swept over the land; midnight darkness at noon enveloped the earth; a yellowish, brownish pall hung over all; and fear gnawed at the hearts of men. Countless acres were stripped of their fertile topsoil; other countless acres of struggling vegetation were smothered by



ONE OF THE CHURCHES OF THE MEDINA CHARGE IN NORTH DAKOTA

inches of dust; endless winds drove weeds against the barbwire fences, the dust was held by the weeds and directly the fences were buried, partly or entirely, by the dustdrifts; running streams and wells failed, and men and women cried out: "Oh, Lord, how long." No Egyptian plague could have been much more terrifying; except, possibly, the last. Fine particles of dust entered nostrils, throats and lungs causing irritations, epidemics and death. North Dakota was prostrated for the time being, as was the entire region directly east of the Rocky Mountains for a width of two or three hundred miles, extending from the Gulf of Mexico northward to the limits of civilization.²

Such untoward climatic conditions, running over a score of years, have worked untold injury to the extension work of the church in the Dakotas. Congregations have been weakened and some have perished. The North Dakota Classis has not advanced numerically since its organization; yea, it has scarcely held its own. Crop failures, poverty, bankruptcies, removals—and, alas, dissensions—have weakened and depleted many a congre-

²Taken from personal experiences and investigations of the author, and from interviews with settlers.

gation. Pastors have left the field until there was no longer a quorum to carry on the work of the classis; hence, at the meeting of the Synod of the Northwest, held last fall, the congregations of the classis were directed to unite with the Eureka Classis again.

But new hope has laid hold of the people in the Dakotas, for the season of 1935 brought more rain than the states had seen in twenty years, and the crops were more plentiful than they had known for the same length of time; but there must be a long series of fruitful years for the states to recover from the losses of the past.

A wealth of faithful work has been poured into North Dakota, the gospel has been preached amid hardships not surpassed in any other section of the Reformed Church; they have been as loyal to the doctrines of the Church as other states have; yea, according to the testimony of some pastors and members, even more so. Too much suffering, too many prayers, too many hopes, have been built into the North Dakota work, to think of stopping now. There is only one way to go and that is, Forward! Several glimpses at the days when the foundations were laid, will be stimulating.

Nearly fifty years ago, the earliest pioneers of the Reformed Church began to push into the region now embraced in the Streeter and Medina charges, and little groups settled here and there on the desolate prairies. Being of pious heart and missing the usual ministrations of the gospel, they quickly followed the custom learned in the old country and gath-

ered together on the Sabbath day to sing the songs of Zion, to pray, and to listen to the reading of a sermon by one of the older men. Nearly everyone was poor, sod huts were the rule, hardships and worry were daily companions, loneliness and homesickness were eating out their hearts; hence, these regular periods of worship were as necessary to them as their daily food. In the fall of 1889, the settlers of the "Flats," now a part of the Streeter charge, received word that a Reformed minister would visit them, the first one to reach that region, and that they should meet Rev. Sigmund Romeis at the railroad station on a certain day. A delegation was there, the passengers got off, but there was no one who looked like a minister to them. However, a young man had got off, who looked around as though he did not quite know just what to do next. Finally the delegation ventured to ask him whether, perchance, he might be Rev. Mr. Romeis, and receiving an affirmative answer, they all returned with rejoicing and thanksgiving. The people quickly gathered together and greeted him with tears of joy. On Sunday, the people came from near and far, on horseback, in wagons, on oxcarts; they heard the Word with gladness and took new courage.

The second minister to visit them was Rev. H. W. Stienecker. He could come only at long intervals, for he had a dozen other congregations and preaching places, scattered over an immense expanse. Other congregations were also forming in that region and calling for an occasional visit. These also



REV. GOTTLLOB GAISER AND FAMILY

The Medina and Streeter Charges in North Dakota, comprising seven congregations, are served by Pastor Gaiser.

were shepherded by Rev. Mr. Stienecker to the best of his ability. He traveled unceasingly. Trips of fifty miles by buggy, over roads which were mere trails through the prairies, through sections where for ten miles not a house existed, with prairie wolves abounding and sometimes disposed to dispute the right of way with the sky pilot; these were just a part of the day's work. The third minister to visit these various groups was Rev. F. A. Rittershaus. (Rev. Mr. Rittershaus died August 31, 1935, having given more than forty years of service in the Dakotas.) He had notified the people of his coming, without giving the day of his arrival. The brethren got together and delegated a man to meet the train every day until the expected pastor should arrive; they also agreed that as a signal to the entire community, he should build a fire and the rising smoke should be the call to come to a service. Now the next day this brother looked about his premises and saw so much rubbish, litter and general disorder, that a spasm of cleaning up laid hold of him, for he did not want the pastor to see the wild and woolly look of his farmyard. When the job was completed the accumulated rubbish made so large a heap that it looked nearly as bad as before. Without thinking of the agreement he immediately set fire to the heap, and did not discover his blunder until from all directions wagons and rigs filled with his neighbors, were seen approaching.

The Annual Meeting of the Board of Home Missions

THE Board of Home Missions held its annual meeting at headquarters on January 20-21. All the members were present except Elder Charles S. Adams who was detained by other business. Mrs. Leich and Mrs. Jarrell, representing the W. M. S. G. S., were also in attendance. A great deal of importance attaches to this meeting because the budget for the current year is determined and the appropriations to the missionaries are made.

The Treasurer's report showed that the total receipts in the General Fund for 1935 amounted to \$195,941 of which \$149,787 were received through the apportionment. The report also revealed the fact that the total amount paid on salaries to the missionaries the past year just about equalled the sum that was appropriated for this purpose a year ago. However, there is owing the missionaries \$120,311 which has accumulated over a period of years. The Board wrestled very earnestly with the problem of how to pay these

He had no alibi, and patiently listened to the brief remarks which some felt disposed to make. So he was given renewed directions to meet the preacher, and make no other mistakes. When Rev. Mr. Rittershaus arrived he immediately held a service; and the next day also, at the urgent request of the people, further services were held. After that he made the rounds of the various other congregations. For thirteen years these frontier congregations had to be content with such occasional visits; but nevertheless, during these years, the foundations were laid which led to the organization of the present Streeter, Medina, Beulah, Heil, Lincoln Valley, and Upham charges; as well as several other congregations which are no longer in existence.³

The man who did most of the pioneer work in this vast territory, first as traveling missionary, then as circuit rider, then as pastor of a charge, was Rev. Peter Bauer. He is still living, is still as active as eighty and a few more years will permit, and still zealous in preaching the gospel according to old Reformed standards and confessions.

Next month, I hope to give my patient readers some glimpses at the experiences of this veteran—perhaps the oldest minister in the church still in regular charge of a congregation—and let him speak to you in his own words. He will be well-worth listening to.

³See "History of Medina Charge" by Revs. F. A. Rittershaus and G. H. E. Kaempchen. (German only.)

back salaries.

The Home Mission Day offerings last November amounted to \$15,000, all of which has already been distributed, but it is very evident that some other plan has to be devised whereby this obligation can be discharged. A special committee was appointed to take the whole matter under consideration and to report a definite plan at the April meeting of the Executive Committee.

In formulating its budget for the current year, the Board was determined that the same has to be balanced so that the expenditures shall not exceed the receipts. This involved further reductions in the appropriations which a year ago had apparently reached the lowest possible point. The Board is putting forth every effort to liquidate its debt so as to complete the merger with the Board for Home Missions of the Evangelical Synod into the new Board of National Missions at an early date. While its debt in the General Fund is \$197,245, which includes the amount



ST. JOHN'S CHURCH AND PARSONAGE, KANNAPOLIS, NORTH CAROLINA

the Board owes the missionaries, this is \$16,616 less than it was a year ago. If the full apportionment for the last three years had been paid, the Board would now be practically free of debt.

The following Missions went to self-support on January 1:—

Third, Greensburg, Pa.

Grace, Buffalo, N. Y.

Kannapolis, N. C.

Flint, Mich.

Belleville, Paoli and Albany, Wisconsin.

Wabasha, Minn.

The following resignations were accepted:—

Rev. Tibor Toth, Hungarian, Elyria, Ohio.

Rev. S. Saito, Director of Religious Education, Japanese, San Francisco, Cal.

Rev. Anthony Peter, Hungarian, Buffalo and Tonawanda, N. Y.

Rev. Julius Hanko, Hungarian, Milwaukee, Wisconsin.

The following were ordered to be commissioned:—

Rev. Bela Bacso for Hungarian, Elyria, Ohio.

Rev. Anthony Peter for Hungarian, Fairfield, Conn.

Rev. Arthur Crisp for Sioux City, Iowa.

Rev. Albert Wienbrauck for Vegreville-Martins Charge, Canada.

The General Secretary and the Treasurer were re-elected for another term of three years and the Superintendents for one year. Provision was also made for a retirement age of members of the staff.

Several urgent requests for the enrollment of new Missions came before the Board, but the Board did not feel itself justified to assume any new obligations until its present financial situation is in better shape.



FIRST REFORMED CHURCH, BELLEVILLE, WISCONSIN

Foreign Missions

JOHN H. POORMAN, EDITOR

The Christian Teaching and Influence of North Japan College

Christian Teaching

THE leading of young men into the Christian faith and life, and the fostering of Christian character, standards, and ideals is emphasized as the fundamental purpose of North Japan College.

As to methods and influences exerted, they are as follows:

(a) Chapel services every morning before lessons, for every department of the institution, with required attendance.

(b) Bible teaching by a competent, earnest teacher, two hours a week during the first two years of the Middle School course, and one hour a week during the remaining three years, and throughout the whole of the College course.

(c) Teaching of morals one hour a week throughout both Middle School and College courses from the Christian standpoint.

(d) The encouragement of attendance at the services of the College Church, or of other churches, and participation in their activities.

(e) Students' Christian Associations and their activities.

(f) Bible classes in teachers' homes.

(g) Occasional addresses by prominent Christian leaders.

(h) At least one series annually of special meetings, for the Middle School and for the College Department, to bring students to a decision for Christ and the Christian life, followed by group meetings preparatory to baptism.

Christian Results

(a) From the Middle School Department an average of about 50% of the graduates go out as baptized Christians. From the College usually about 35% of the students graduate as Christians. The reason for the difference is that while about one-third of the students in the College are graduates of our Middle School Department, the other two-thirds, being graduates of non-Christian middle schools, are largely already somewhat set

in their thinking and habits, and so less susceptible to Christian influence. However, there are many fine exceptions. Taking it all in all the students of North Japan College, without exception, are profoundly influenced, and in their outlook upon life are more Christian than anything else.

(b) As to the post graduation results of the work of North Japan College there are first of all the pastors of our churches, nearly all of whom are graduates of North Japan College. The bulk of the evangelistic work of our Reformed Mission, and it may be said of North Japan, has been carried on by North Japan College men, graduates of its Theological Department.

As to the graduates of the Middle School and the College Departments, their helpfulness to the churches and to the Christian cause in general is not all that could be desired. After graduation they often get into environments that are not favorable to the development of their religious life. Their work may go on on Sundays just as on other days. Those with whom they come in contact may be hostile to Christianity. Their companions may be immoral, and tempt them to evil. At the same time there may be no one to encourage them in their religious life, and help them to stand. In very many different ways the situation is far more difficult for them than it would be in a Christian land.

And yet there are many instances of North Japan College graduates standing remarkably strong in their faith and principles, and being active helpers in the churches and strong exponents of all that is good in society in general. Many of them are teachers, and these are exerting a specially good influence. In business they are considered specially trustworthy. Everywhere they are found to be different from the graduates of non-Christian schools. They undoubtedly constitute a new leaven that is surely helping to bring on the coming of the Kingdom.

D. B. SCHNEDER.

Missionary Chat

Extracts from the Secretary's Correspondence

I marvel that we do as well as we do. The Church succeeds in spite of the blunders of her friends, because her blunders are more due to ignorance than selfishness and ill-will; and chiefly because the God who is behind her over-rides her work for His own Glory. Still altogether it is a humbling experience. Yet who would withdraw from the work because of its difficulties? Now that our sails are up, let us sail right before the wind, everybody doing their utmost.

Today is the first real, wintry day we have had. It is actually snowing, and the wind has been blowing fiercely for at least three full days. Those poor refugees, who must live in temporary shelters (?) with a minimum of food and no heating facilities—one can hardly imagine their plight and misery. Several days ago the students suggested that there be no feasting Christmas week. On Friday of last week they made a contribution for the poor Sunday School children who come to our Sunday School. Decorations which cost money will be omitted, and so will all other things that cost money. The students are not usually so unselfish. For this reason we are rather encouraged by this manifestation of a real sympathy with the poor. They are denying self, and not merely imparting something to others.

If returns do not look as promising as they ought to, we dare not on that account ascribe it to our God. Man may be unfaithful, but He does not fail us. In good time even man will see his error and give himself to the Kingdom's interest again. Work on; He will revive His Church again. Having tasted of His goodness, they cannot be satisfied with lesser things. But in the meantime you and we must pull together and do our utmost. Springtime will come again; and we shall be ready for the plowing and the sowing and some of the reaping. May the New Year bring you the clear evidences that God's Spirit is still with us in the Reformed Church.

From REV. PAUL E. KELLER, D. D.
Wuchang, China.

* * *

"Thank you so much for the encouraging letter; and thank you still more for the 'o miyage' (honorable gift) you sent us from America—Miss Leidal. She has a lovely voice and a lovely spirit, and I believe she

will build greatly on the foundation she inherits in Miyagi. The next step must be the training of the Japanese teachers, for we need both for the best results. We have some good material now for that, too. Miss Ilsley's recital was a great success, and we like her personality and her spirit more and more. Thank you again for sending her. We certainly have a very different outlook in the Music Department from this time last year. This week we have the special evangelistic meetings in the school, and all are working hard in preparation. We need your prayers."

From DR. KATE I. HANSEN,
Sendai, Japan.

* * *

On the afternoon of Sunday, December 22nd, at 4 o'clock, a congregation of Sendai "foreigners" (missionaries of several denominations), gathered for a Christmas service in North Japan College Church.

What tender thoughts of Christmas at home and of loved ones filled our hearts as we sat listening to the exquisite strains of the pipe organ, and gazing at the precious stained-glass window which pictures the scene of the ascension. Soaring high above the altar, this window is jewel-like in its beauty.

We listened with special enjoyment to several carols sung by a double quartette. A vocal solo by our recently arrived voice teacher for Miyagi College, Marie Leidal, and a violin solo by our new piano teacher, Miss Ilsley, were heard with the vivid pleasure and appreciation of folks whose musical treats are rare.

Prayer, responsive readings, a short talk on music in its relation to worship, and several of the loved old Christmas hymns, all combined to make the service a joyous and worshipful experience.

Shortly before 6 o'clock on Christmas morning, many figures could be seen hastening through the darkness to the Rahauser Memorial Church. In the dim church, the lights on the Christmas tree and the Christmas candles on altar and pulpit, glowed like stars.

Presently, between rows of well-filled pews, the choir marched in, carrying candles and singing, "O Come, O Come, Emmanuel." A half-hour service, conducted by Pastor Akaishi, of prayer, responsive readings and hymns, and a tenderly beautiful Christmas

anthem, put all hearts in tune for Christmas day. Toward the close of the service, daylight beginning to steal in through the stained-glass window, touched the figure of Christ with dawning color and we felt the benediction of the Christ-child upon us.

From MRS. MARGARET SCHNEDER ANKENEY.
Sendai, Japan.

* * *

During these several weeks the weather has been fairly good so I have been trying to reach several of our outstations. Up to the present I have visited Gankow and Lintsiang, Yunchi and Huayung. This latter place has not been visited by any one of the Mission since I was there five years ago. As travel around the borders of the lake is never any too safe, I went across by one route and came back by another. Reached Huayung last Saturday afternoon and held special services with the Christian group that night. Sunday the regular program of the day was carried out and I left for Yochow by the Huayung ferry on Monday. This was a short visit but I hope conditions will permit several of the pastors going over with me next spring and holding several weeks of evangelistic services combined with visits to all the villages where members or enquirers live. This work certainly needs supervision. There is hope that an automobile road will be built from Yochow to Huayung this winter, but it may not be surfaced until a year later. A road would help a great deal in visiting the city and lending encouragement to the paster, Rev. Mr. Hsiang.

If the weather permits I am planning to visit Niehguaszi over this week-end. Several people are candidates for baptism there.

During the past few days the county magistrate has approached the hospital to assume the responsibility for treating people for the opium habit. The county is planning to compel the breaking off of the habit. The hospital has agreed to assume the responsibility for medical care but desires the local magistrate to take the responsibility for food, etc. A contract will probably be signed during the next few days.

From REV. STERLING W. WHITENER.
Yochow, China.

* * *

We had our school program the day before Christmas and all the classes thoroughly enjoyed themselves. They made all kinds of paper decorations and out of colors we just *wouldn't* put near one another. But really

when it's finished the effect isn't so bad. We had paper chains and bell effects and palm leaves tacked on the walls with paper flowers growing out of them. I really enjoyed the decorations.

Then in the evening the girls had a Christmas party. They first had a lengthy devotional service and then we went to lighter things. And one number, if you could have seen, I'm sure you would have applauded even though we never heard of it. It was called "An Angel Dance." Four of the smaller students draped in white sheets came tripping lightly to very heavy march music. Then the organist, a student, played a very old Christmas carol and these girls, as we say, did their dance. It really was a pantomime, but the language doesn't seem to have the exact word, so the students in their haste announced a dance. We foreigners were amused and wondering at first, but it was so gracefully done, we rather forgot the dance part.

Another feature of the program was the giving of gifts. We each had bought a 10c gift and as we went in gave it to the chairwoman; then when the time came we drew a number—the parcels in the meantime had been numbered, and so each one had a gift. And as each one received one, so each gave another of money as a gift to the Christ Child to be used "unto one of the least" of the brethren.

Then at 4 o'clock Christmas morning between twenty and thirty girls went carolling. It was their first time. They came out of the dormitory—a procession carrying lighted candles and to the accompaniment of a *harmonica* singing, "O Little Town of Bethlehem;" then the several Chinese melodies and back to the carols we love, "Holy Night" (sung in parts) and "Joy to the World." There was real joy in their voices as they continued "The Lord Is Come." They meant it—He has come into their lives, they know.

We, foreigners, all had breakfast together and we had a grand time. There is a traditional breakfast composed of sausages and buckwheat cakes, and you should have seen the crowd eat—even though the garlic was more than a garnish—everyone ate. It reminded me of the Chinese who when they're going to a feast don't eat anything all day—I believe we hadn't eaten all night!

From MISS HELEN E. BROWN.
Shenchow, China.

A Letter from Miss Mary E. Myers

Yochow City, Hunan, China,
December 24, 1935.

Dear Friends:

My letter has been very slow in coming to you, not because my appreciation of your kindness has been less, but I am now helping in the Sunday School for street children which is held in the church every Sunday afternoon, and it has filled up the time I had been using for letter writing.

Christmas season is here again. I am thinking of you, and although I know only a few of you personally, I have great joy in knowing I belong to you in a very special way, and I know that much of my strength and peace comes to me through intercessory prayer.

We now have two Chinese doctors and our three senior nurses have taken the final exams which are set by the Nurses' Association of China, so we are better staffed than we have been the past few years. Our seven probationers all have the standard requirements, being Junior High graduates. Five of them are from mission schools; but all our nurses take turns in helping teach in the street children's Sunday School, and are learning to know and love their Lord.

There are less contagious and infectious diseases during the winter, and we have more time for Public Health and for teaching the uses of preventive medicines. Smallpox season will soon be here. Vaccination is pretty well known and generally accepted as the preventive; but they do not believe in vaccinating very small children, and think it quite a joke for an adult to be vaccinated, hence smallpox takes its toll each year.

A school nurse says that even the common eye disease, trachoma, is very difficult to treat until cured. If the students are interested in having daily treatments the teacher is indifferent, and vice versa. Our doctor says, "To do Public Health work you must be as humble as a beggar—just plead for your labor to be accepted." But one of our graduates, who has also had her midwifery training, and is now doing modern obstetrical work here in the city, says, "Of course, there are less diseases here in Yochow now. You only need a lot of courage to go out and teach Public Health." Yes, it does take courage. We started our first male nurse in Public Health work before 1926. After a few weeks he came to the office and wept, saying he could not do the work. After much

persuasion he agreed to carry on if we supplied blue uniforms. He said, "White is only worn during mid-summer and at funerals, and when I come up to the door dressed in my hospital uniform they resent my presence." So blue uniforms helped him do splendid work for a number of years.

The minutes of the annual meeting of the Board of Foreign Missions came yesterday, and in a personal note Dr. Casselman says, "The Board is very definitely of the opinion that if it is at all possible we want to maintain the medical work, and that at the earliest possible moment at least one missionary doctor should be sent." This makes us feel like we are standing on solid rock once again. We certainly were torn with indecision in planning for the future—was it fair to take in a class of probationers if there was a possibility of the work closing down? However, we lived and worked by faith, and I believe that in passing through the fire our work has not been found to be wood, hay, stubble.

Our Shenchow folks have again been terrorized by political disturbances. I am copying part of a letter received from one of our missionaries not long ago.

"Miss Liu, Mrs. Yang and I left Shenchow by auto on November 14th, and arrived at Hwang Tu Pu four hours later. We had a week of very good meetings and visits in the homes. Two women especially have made much progress in the Christian life—one a very poor woman, the other a rich widow. The latter told me she never had known real joy until she accepted Christ as her Saviour. She has a son, grandchildren, a big home and more rice than her family needs. At prayer meeting, after a good gospel message, Miss Liu asked for subjects for prayer. Mrs. Sen, this wealthy old lady, got up without hesitation, saying, 'I want Mrs. Yang to pray that the living Christ may make His home in my heart.' There were other requests, and the next morning as we were leaving, Mrs. Sen came to see us off, and said, 'I was awake often and was conscious every moment of the presence of the living Christ.' (She is on the hills hiding from the Reds now we hear.)

"We walked seven li (a li is a third of a mile), had a service in a young woman member's home, then walked eight more li and spent the night in an inn at Gwan Tsung. Then we went on to Ma Ti Ih,

seventy li from Shenchow, with one carrier and two chairs, arriving about 5 P. M. We had no meeting that night, but had a full house and good attention on Saturday night.

"Sunday we heard that Reds were twenty li from Shenchow, and a letter from Katherine (Miss Zierdt) came confirming rumors. A man from Shenchow stopped in to tell us of his safe trip from Shenchow the day before, and the Reds themselves answered the phone from Gwan Tsung. We thought we were surrounded, so we went to a farm-house on Sunday night after the service, and the Reds came to town Monday night. We first hid in the attic, then at dusk we went to the hills and came back the next afternoon after having seen the Reds march in single file from before 9 A. M. until 1 in the afternoon. They burned the auto bridge about noon, and took three women from Ma Ti Ih. The Chu Djang hid near us, and about thirty women and girls were on the same hill, but farther up, with cow, calf, etc., etc. We returned to the chapel on Friday, and came back to Shenchow Sunday, December 1st. Glad to get home.

"Mr. Snyder has been in the Sui Bao section, and is expected back tomorrow. We shall all be glad to see him. He is coming with a military group.

"There are many soldiers in and about town, but the Reds are scattered all around through this section. They are being cornered, and one just doesn't know what they will do, nor when.

"Surely the Lord kept us, for they were on one hill, and we on the other hill, with just a creek between and a few fields.

"The messages from 'Daily Light' were definitely on Faith, then on Works, and Saturday on Peace. Oh, for more faith to believe in His Word and His keeping power."

Then there is a P. S. added, saying "Mr. Snyder returned today, December 10th."

The Reds have had two China Inland missionaries in the country of Shenchow for about two years. One was released not long ago, but the other is still in captivity. May the Lord give him the spirit of the apostle Paul that he may fight a good fight, keep the faith and receive the crown of righteousness.

Fortunately for Yochow, it is located at the entrance of Hunan province, which makes it an important place politically, and it is usually well guarded by military troops. A few weeks ago there were more than forty missionaries taking refuge in Changsha, about eight miles from here, but we were almost swamped with soldiers here in Yochow. They have asked to live in vacant buildings here in the compound, but so far we have succeeded in directing them to some other quarters.

We are keeping well in spite of much cold, damp, cloudy weather. I think we have not had two full days of sunshine the past six weeks. Had some snow a few days ago. We had some rolled into balls, and packed in a shed, so now it's ICE CREAM for dessert! Don't blame me for spelling it with capital letters, 'cause we don't have ice in summer.

With every good wish for the new year,
Appreciatively yours,

MARY E. MYERS.



MEMBERS OF MISS PIFER'S BIBLE CLASS WHO RECEIVED BAPTISM, MAY, 1934
Pastor of Azabu Church, Tokyo, in center.

My Son Captured and Saved

(Continued from Page 68)

strength to change them. Through this preaching I had an opportunity to tell my faults to the people. I keenly felt what I admitted to them. I also felt that it was because of my faults that God was punishing me. I loved a good name. I did things which were not entirely right. I was still very proud. These were my sins. In this meeting we talked one by one. I wanted surely to change my ways. I asked some of the people to pray for me.

Another Letter from San-yu

When we had finished that meeting, suddenly a man handed me a letter and said, "This is from your son." I opened it. Enclosed was a letter from the secretary.

"The chief is afraid that I am becoming friendly with you because I stayed with you so long," it said. "As he cannot read, I read to him the letter which you wrote to the man at Luki. He didn't believe it, and became very angry. He sent at once for your son to write a letter to you."

"I am afraid," my son wrote. "If I have not three or four hundred dollars, I can't return to you. The chief said to me, 'If your father doesn't want you, then I will bind your hands and feet and leave you in a dark cave. I don't want to bother having someone to watch you. I'll send you one bowl of rice a day. Can't you borrow from the church or from friends?'"

About this time I received a letter from Mr. Bucher saying that I could borrow one hundred dollars from the church at Chenki. "But they want three or four hundred," I thought, "and if I can borrow it, how shall I return it?" (Mr. Chen receives about U. S. \$10.00 salary per month.)

For this reason I couldn't sleep that night. I just prayed all the time. Then in the morning the man who had brought the letter returned again. I wanted him to eat breakfast before he went back, and then take a letter to the bandits for me, telling them my circumstances. He was not willing to do that.

"If you write a letter to your son, I shall take it," he said. So I did that. "The bandits will read it anyway," I thought.

Evangelist Chen Writes His Son

"San-yu, my son," I wrote, "when you got into this trouble, did you go at once to God in prayer? I'm afraid that you forgot.

Tell God about your sins, and ask Him to save you.

"Man is only a traveler in this world. You may not come back to me here again. But we shall meet again in Heaven. I have no way to save you. How can I? I walked all the way to Chenki and stayed here twenty days trying to find a way. Your uncle tried to get in touch with the bandits through friends, but they couldn't reach them. I have been able to accomplish nothing in all this time.

"You asked me to borrow money from others to release you quickly. This is your childish reasoning. You know how even some friends are. It is hard for them to lend money. Don't say, 'Borrow from friends.' As for uncle, how can he be a help to you?"

"To borrow from the church is very, very hard. Three or four years ago, when your grandmother was very ill, I wanted to borrow money from the church. What did they say? 'If someone gets married or dies, one may borrow money, but otherwise not.' Have you forgotten that? Also the church has little money now. Even if someone died, no money could be borrowed.

"I came here to Chenki, and used more than ten dollars, which I had managed to collect. That is all gone, and I am short some. I have written a letter to the Shenchow Church, asking to borrow this. I think that the Church can lend that much money. Because of no rain last summer, food is very expensive, and you have many brothers and sisters. I have no money on hand. O, how can I find a way to save you!"

"I think that I shall ask Mr. Yu Su to come back. If the bandits will only give us a hearing, we should be so grateful to them. If they refuse I have no way.

"We have heard Heaven's commands. If the bandits will not listen to us, God will be punishing you. Why didn't you tell them how poor we are? Why didn't you ask them to come and see for themselves? I have no way. If I can't get you released, you must stay. If you have no money, they will not let you go. They will give us no hearing. I have no possessions and no fields, so no one will lend me money, and you have no hope. Just beg the bandits to send you a little food every day.

"Don't write anymore asking for money, but let us know your condition.

"Written by your father on June 6th."

After several days, the man who delivered the letter said to me, "This letter is sent by the Chief's secretary. The Lien Tsang (Title of the robber-chief) heard the letter which you sent to your son read by his secretary. Because of that, he wants you to send thirty dollars for the boy. So now get that much quickly."

When I read that letter I knew that the secretary had used all the influence in his power for me. I kept that man in my home for three or four days. Then I gave five dollars to a man, who could reach the robbers, to carry thirty dollars to them. I also sent four dollars for the man who guarded San-yu. "In four days," he said, "your son will be down from the mountain."

Four days passed, and then five, and they hadn't come yet. On the sixth day the man who had brought us the letter from the bandits returned. He told me that the man whom I had sent with the money had never delivered it. He had gambled it away instead. "They are very angry now and send you this letter," he said.

The letter read, "I heard that you sent a man with thirty dollars to me. I never received one cash. I don't want it now. Your son has been here more than two months. He has eaten twenty or thirty dollars' worth of rice. You said that you didn't want him. I may do as I please. Written by Si-tien." (Si Tien, West Heaven, is the nickname of the bandit chief.)

More waves had come to roll over me.

Goes to Bandit Camp

I gathered together another thirty dollars, gave five dollars to another man, and asked that man to lead me to the bandit camp. So we started on June 20th. We walked to within a few li of the place where the robbers lived. (A li is one-third of an English mile.)

Here there is a market named Tsang Tien Wan. That day was market day. Many of the men in market carried guns. Then I knew that they were some of the robbers. I knew that the situation was very bad for me and I stayed at the market, afraid to move. I sat in a shop and waited, and they came to me there, for they knew why I was there.

"Come with us to see our chief," they said. "Don't be afraid. He won't make it hard for

you. He is quite near. Come on, we'll prepare a meal for you."

They all looked fierce to me. I bought them cigarettes and cakes. "Thank you for your kindness," I said, "but I do not wish to eat now. I walked sixty or seventy li (twenty to twenty-three miles) from the city today. My feet ache and I cannot move. Don't bother about me. I can't go to your Liensang. Please send my son here. We shall wait in this shop."

When I had talked at great length, they said, "All right. You must not go with us. Just give us the money."

"The money is not on me," I said.

"It is in my keeping," said the man who was with me. "You send the boy here. I'll guarantee you the money."

"You are afraid that we'll take the money and run away," they said.

The man with me said jokingly, "These few pieces of money indeed! If you bought things to eat with them, they wouldn't fill your stomach. If you bought things to drink, they wouldn't make you drunk. You are rich. This little bit of money doesn't mean anything to you."

"For the same reason, why don't you hand it over?"

"I tell you the truth," said the man who was with me, "that if we see the boy, we'll give the money."

"Don't blame me," I begged them several times, "for fearing that you will accept the money and bring me my boy dead."

"The boy is quite well," they assured me. "We never beat him. You just give us that money."

"We'll have to give the money to your Dwan-tsang," we said.

Then they became very angry and went away one by one. I feared that a lot of them would return, and I prayed to God.

"Don't be afraid," the man who was with me said. "If you see them returning, hide in the back of the building and keep very quiet. Let me do the talking."

San-yu Released

In the middle of the night I heard some one outside cry, "Where is Mr. Chen?" I knew this voice, and answered, "Here I am. Here I am."

The door opened and three persons stood there. One seemed like my son, but yet very different. The second one was the secretary,

and the third, the man who had delivered the letters.

As they came toward me, my own son cried out, "You, an old man, came to this place!" Then my heart was at rest, and I gave thanks to God.

We gave the thirty dollars to the secretary, and then we sat down and talked for two or three hours. "Find a way to leave your present position," I told him, "And become a merchant instead."

"I have thought of it," he said. "Perhaps, if I can, I will. In the meantime, don't worry about me. We shall meet some time again. I must go now."

When they were gone, I looked at the sky, and dawn was coming. So my boy and I started on our journey, too. The man who had gone with me had some business there and could not return with us. As we walked along that lonesome road our hearts were hanging with fear. When I saw Chenki, my heart was at rest again. And I gave many thanks to God.

San-yu's Experiences While a Captive

At Chenki I had a picture taken of my son. I found by this time that, although his body was weak, his mind was clear, so I asked him to tell me about his experience. He told me many things.

"I got into this trouble," he said, "through a man who was walking the road with me. When we met the bandits, my things were taken, but that man himself was captured.

He had only gone a few steps, when he told them that he was a poor man, but that I was the son of a rich merchant. They let him go, caught me, and took me with them instead.

"My body was bound and I was put into a very damp cave. There were more than ten people in this cave, and we had only straw to lie and sit on. The air was very bad at night. They kept coming to us for money, and once they took a man out and beat him. His screams terrified us.

"Then they came and asked each one of us to write to his home for ten thousand dollars. I wanted them to lower the price, but they wouldn't listen to me. They said that if I didn't ask for six thousand, they would take me out and beat me. They also wanted me to say that I was beaten and not given food. They thought that then my father would send money quickly. I did not like to write that sort of a letter, but I had to. They really did not beat me, and when I was ill, they sent a doctor to me.

"I was shut in that cave for about a month lying in the straw. They bound our hands in the daytime and our feet at night, so that we could not escape.

"One day they let two Hupeh men free. Someone came to the cave, and said, 'You two Hupeh men come out. You have no money. We have no food for you. You must eat the knife.' (Meaning, be killed.)

"When we heard that, and saw those two men weeping, we were almost prostrated with



ONE OF THE EASTVIEW SCHOOL BUILDINGS, SHENCHOW, CHINA
WHERE SAN-YU WENT TO SCHOOL

fear. They seemed to want to kill them. But surely they have let them go. Among us there were several men who got back to their homes.

"After that they put us into a big box. There was no air in it. We almost died. After a few days, the rest all went home, and only I was left. When they saw that I could be trusted, they took me out of the box and I followed men who guarded me in a tent.

"Then I had good air to breathe, and exercise, and I could catch the lice on my body. When so many of us were crowded together, lice had gotten on my body. I had wanted so much to bathe myself at times, but couldn't. Now I could take a bath, and I felt so much better.

"One day a Bei-tsang (officer over ten soldiers) named Yang, came. He wanted me to take off my coat and give it to him to watch for me. I knew that he meant to steal it, but couldn't say anything. So I gave it to him."

This I knew about before, because he was sent to Chenki and killed there. The secretary was there at the time. He told me that this man had stolen my son's coat. "He is always doing unjust things. He is a very evil man. I knew that he would meet a violent death," the secretary had said.

My son continued, "I always found it so hard to pass the hours. I prayed to God. When I moved from Wugang, the Pastor there gave me part of the Bible. In Isaiah 43:1 it says, 'But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.' At that time, however. I had no

Bible. I kept going over that verse. I could find help in it. I felt that I belonged to God and that He would save me.

"When I was in that tent there was a brother of one of the robbers who came there and prayed. Not long afterwards, two of the robbers who were better educated became very friendly. One of them was the secretary. In the first place they promised that I would not escape. They wanted me to live with them. In the second place, they wanted me to be a secretary for them. For that reason I had much freedom, but I could not walk far away from them.

"In the beginning, they did not believe that I was poor, but after the secretary had gone to Luki and Chenki, he found that my father had no shop. When they saw my father's letter, they knew that he was a poor man. So they asked that my father give thirty dollars to let me out."

The above are my son's experiences. You can see that the hearts of many people in my country are dark. In Jeremiah it says, "The heart is deceitful above all things, and it is exceedingly corrupt; who can know it." If it were not so, my son would not have been taken away.

The robbers got only thirty dollars, but because of the darkness of men's hearts, I had to borrow one hundred ten dollars from the Church. So I must carry this heavy burden of debt.

But when I think of the people who have had their homes washed away by the flood of the Han River, who sit on the banks of the river with neither food nor homes, then I think that my lot is much better than theirs. For this reason I thank God.

"Now No Approach"

We are well acquainted with an old Japanese woman whose age is high up in the eighties, which means that she was a little girl when Admiral Perry opened the doors of Japan to the West. Her sight and hearing are feeble and growing feebler as the years mount. Her mental faculty has been weakening, but she is still "genki" in body, as the Japanese say. Hardly a day passes that she does not take her short walks to the street gate to sun herself and get what enjoyment

she can from the movement of traffic. It is fortunate for her that she has a devoted woman relative to care for her.

To her all days are alike. She knows nothing of the outside world. It is a double pity that, through failure to hear it or indifference, she has never responded to the Christian message, and that there is now no approach to her. One wonders what are her thoughts, if she has any, concerning eternal life.

CARL S. SIPPLE.

"I certainly enjoy reading THE OUTLOOK OF MISSIONS."

MRS. JOHN M. HARTSWICK, State College, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

"The Cross Challenges MEN"

The work of Christian Missions is to "lift high the Cross of Christ." As we enter upon the season of Lent, we are mindful of the challenge of the Cross to the Christian men of today.

The Cross of Christ stands there not only as a monument, but as a challenge.

It is a monument of the greatest love and sacrifice the world has ever known or shall ever know. It stands there as the only hope of humanity in a decadent age. To get back to life and prosperity, we must go by way of the Cross. There was no other way then; *there is no other way now!* The Cross of Christ challenges men to

(1) A *new appraisal* and *appreciation* of the greatest man—the MAN of GOD.

(2) A *deeper sense of sin* and its terrible toll and destruction in human life.

(3) Open our lives to an INFLOW of a HOLY LOVE and FORGIVENESS to displace hate and inhumanity among men.

(4) A sanctified MANHOOD and BROTHERLOVE.

(5) League themselves to Christ for the promotion of His holy Church.

(6) TAKE UP the work of the DIVINE MASTER which is continuous in all the earth.

(7) Build a NEW WORLD WITH CHRIST.

(8) Develop and apply the tremendous potentialities that slumber in men, who have on them and in their spirit the MARKS of our Lord Jesus.

(9) Reach out as with the arms of God through the Cross to the winning of all mankind.

(10) To make triumphant the Gospel of Peace in all the world.

"Think of God"

With these words—Hsianz tien tschu—the older Christians of China admonished and encouraged the younger Christians, when they both faced death and martyrdom because of their faith in Christ. "How it cheered us," writes a missionary, "to observe this and note the effect upon the young Christians."

If only we, who are free to have and express our Christian belief, would heed this admonition and "think of God."

The absence of that thought is the surest road to becoming non-missionary in our

thinking and dropping out of line with the loyalists.

It is God who is marching triumphantly on through the spread of the Gospel in all lands and among all people.

The dead spots in our missionary work and the dead spots in us men are when God Himself and all He is and has done for us, have been absolutely forgotten and ceased to function in a man's life. We need not face martyrdom to be prodded into that thought; the *need* and the *condition* of the modern world and of our own hearts are quite sufficient to call for such a challenge: THINK of GOD.

Your Prayers

"Why do you think I am come and present this cause of Missions to you?" was the question the great missionary, Alexander Duff, put to the people of America, England and Scotland. "Do you think I am come for your money? No, I have a higher purpose. I want your *prayers* for this, the greatest enterprise in the Kingdom of God. Your prayers first and everything we need will follow."

Is it too much to expect every man in our Church to pray, to pray earnestly for Christian Missions? Did not the Master include a prayer for Missions in the model prayer, which He framed for His disciples: "Thy Kingdom come!"

Step into the inner circle, my brother, and pray unceasingly and earnestly for the spirit of God to kindle a flame of missionary enthusiasm in your own heart.

What Dr. Grenfell Thinks

This is the way for the Church to grow. The more it exercises its muscles in pulling men out of their pits, the more dexterous, powerful and altogether desirable it will be, because the world will need it, and it will no longer appeal only to those who prefer its form of worship or have a bias towards its particular church polity. The law of demand and supply should be recognized as applying equally to the Church as to other agencies. The desire to be needed, to find work, and not merely to be a big party product can alone develop communions able to remove the stigma of being either parasites or fads.

If a church is really anxious to fulfill its functions as set down in the only book of instructions for each of them; if it wants to call

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The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Shannondale and Biloxi

CARRIE M. KERSCHNER

TWO of the most interesting and challenging projects visited on my Tour of Goodwill were the one in the Ozarks of Missouri where the Evangelical Women's Union supports the work in Shannon County, and the other in Biloxi, Miss., where Christian social work is done among the shrimp and oyster fisher folk and cannery workers.

Shannondale Community House

The trip from St. Louis to Salem, Mo., about 90 miles, was made in a bus the bottom of which we thought might drop out any moment. It was over a good road, however, the bus route having been opened only about six weeks previously. At Salem, Mr. Bucher met us and the last 23 miles of the trip to Shannondale were made in his car. A warm welcome awaited us—not only the warmth of the friendly handclasp of Mrs. Bucher, but that of a blazing hearth fire and cups of steaming tea.

After a brief period of fellowship, Mrs. Leich, who accompanied me on this trip, and I were taken to "Troublesome Holler," so called because of the old family feuds. There we slept in the cabin built by Dr. and Mrs. J. Albert Beam, parents of Mrs. Bucher and formerly missionaries in our Yochow, China, station. The cabin is several hundred feet away from the Community House in which Mr. and Mrs. Bucher and their little son live.

It will be recalled that Rev. and Mrs. Vincent Bucher were called by the E group from our Reformed Church in Nashville, Tenn., to this work in the Ozark Mountains of Missouri.

The Community House, built of native granite, presents a beautiful exterior and the 30 or more acres around it are being improved. The road in front of the grounds has been graded recently, making travel easy, but alas very few of the mountaineers live along this road. The House was not built nor intended for a residence. The ceilings are high, and there are no facilities for central heating. In the large auditorium with its fine stage and unfinished walls (the men are engaged in raising money to cover them in

some way), a wood stove is set up in the winter months. A large room with a fireplace serves as living room and also office, but this, too, needs a stove in winter. Rooms intended for ladies' parlor, etc., are used as sleeping quarters for the Bucher family. The Clinic, bare but for the medical chair and a sparsely equipped medicine closet, also lacks heat. There are no closets and the only convenience the family has is a pump and sink in the kitchen.

The morning after our arrival, almost before we had finished breakfast (perhaps we were late!), folks began to arrive for the monthly Clinic, Sale of garments sent by churches and Ladies' Club (Aid) meeting.

The Sale opened at 10 o'clock and the women of the club had arranged the neatly tagged garments on 5c, 10c, 15c and 25c tables. Coats, dresses, men's ties, etc., were hung on a line. Another table contained comfortable looking quilts and fancy articles made by the women. There were men's vests in abundance, but they moved slowly. (We have been told that in India, the Evangelical missionaries can dispose of many of this particular article.) The Sale brought in \$30 in cash and \$15 to be "worked out." If an article is needed and the purchaser has no money, he may take it and "work out" its value in the Community House or on the grounds—the same is true of medical service. Three-fourths of the proceeds of the Sale are given to the Church organization and one-fourth is kept by the women for the work of the society which is chiefly supplying and providing for needs in the Community House.

The Clinic, recently begun, is a project in which the co-operation of six doctors has been enlisted. Each lives about 22 miles distant. They take turns in coming for the monthly Clinic and lecture. The doctor on this particular day had four personal interviews, lectured for about an hour on preventive and curative methods and answered questions. The fee for the services of the doctor on the monthly Clinic day is provided by a Young People's Society in St. Louis. After the lecture, a pot-luck dinner was served. The

Club owns the dishes. The dinner is also a part of the doctor's fee.

While some of the women washed the dishes, the rest of us sang hymns around the cabinet organ. How those "true-hearted, whole-hearted" Ozarkians sang the gospel hymns and Christmas carols! "It's bane a long time sence I heerd them thar tunes," said the doctor's chauffeur.

Time to go for our visit through the community! Therefore, we did not stay for the club meeting, but from the reports of the secretary it was similar to Ladies' Aid meetings, even to the objection raised by one of the women that no refreshments were to be served at the meetings of the Home Economics Club held twice a month. This project is part of the Home Extension Work of the State Agricultural Department which furnishes "Loan Envelopes" of pamphlets for the program. The women take part in the discussions and practical work the program offers.

Our eleven-mile drive through "Sinking Holler" was up and down through the hills and over Sinking Creek which we forded nine times each way. One of the most prominent and substantial families is that of Walter B. Prugh, Sr., a retired farmer. "Mother" Prugh was a trained nurse in Germany and has done much to alleviate suffering in the community. They are not native Ozarkians but all of their children are, and are relatives of our Pennsylvania and Ohio Reformed Church Prugh families. Our destination was Hardage where live Mr. and Mrs. Harry Prugh and family. They were in the midst of a "bilin'", cooking sorghum, the common and delicious spread of the mountain folk. We had passed fields of sugar cane, seen carts loaded with the stripped stalks and to see the primitive method used to press out the green juice and reduce it to the light brown colored molasses was a fascinating (and sticky) sight. Mr. Prugh had a large quantity to boil because he was helping a sick neighbor.

In the evening, while Mrs. Leich cared for baby Bucher, I accompanied Mr. and Mrs. Bucher to the Rector School House (a two-year high school), six miles distant, for a preaching service. There was no fire. One of the mantles on the gasoline lamp was broken and even after Mr. Bucher had pumped air into the tank, the light produced was very insufficient. This made it necessary for all who wanted to sing out of the hymn books we had brought along, to gather round the desk. Mr. Bucher preaches here about every two weeks. In his itinerating, he covers

twelve preaching points at five of which Sunday schools are maintained. Every two weeks, morning services and Sunday school are held in the Community House at Shannondale.

The Mormon, Holiness and several other sects are also active in this section and the Pentecostal folk hold summer meetings under a "Brush Arbor."

In the summer and fall months, various religious and vocational projects are carried on among these Ozarkians, the majority of whom are farmers. Many have nothing to do, while others are engaged in some form of the various "alphabet" projects of the Government.

A Co-operative Store, started in the spring, gives the people not only an opportunity to trade their eggs and produce, but also purchase staple groceries and other household necessities without driving 20 or more miles to the nearest town. In fact, many of them have no means of conveyance and every time there is a meeting at the Community House, Mr. Bucher is busy transporting those who have no way of getting there.

After two days spent with the Buchers we could, to a certain extent, appreciate the statement made by Mrs. Beam at our Triennial Convention that "the work of Vincent and Ruth is carried on at a greater sacrifice than we were ever called upon to make in China." But, they understand the Ozarkians. They see needs clamoring for attention. They know the work and take a great interest in it. Whether it is work with body, mind or spirit, it seems to an observer, for them "no pleasure in life compares with the joy of achievement." They have won the love and confidence of these Ozarkians who come from proud English stock, and who are devout, sincere and eager for the Gospel. No wonder the E. W. U. appropriates part of its Thank Offering to the support of Mr. and Mrs. Bucher. The Girls' Missionary Guilds should be happy that they, too, are sharing some of their blessings to provide medical service to these worthy folk.

Biloxi

The morning of December 3rd dawned clear and crisp in New Orleans. We left the city at seven o'clock for the 110-mile drive to Biloxi, Miss., looking right and left, in apprehension for fear that the poinsettias that had yesterday bloomed so brilliantly in everyone's yard, might have been nipped by Jack Frost. No, there they stood as beautiful as ever! In spite of the cold morning we were delighted with the drive, for it took us

over the five-mile concrete bridge, with two draws, that spans Lake Pontchartrain; across the Pearl River, through the woods of Honey Island where every twig and blade of grass was covered with a thick hoar frost and the usually imposing-looking leaves of the banana trees along the road drooped as though in sorrow. We crossed the Bay of St. Louis and passed the Ottelia H. Dielmann Evangelical Center in Waveland on Mississippi Sound, a branch of the Gulf of Mexico, where Leadership Training Schools are held, the house accommodations being for about 50 persons.

Finally, we came to Biloxi which is a long, narrow peninsula on Back Bay, with a population of between twelve and fourteen thousand. While the town would be dead without its two industries, shrimp and oyster fishing and canning, it takes little interest in the welfare of the fishermen or cannery workers, the majority of whom live in poverty in unpainted shacks.

The oyster season does not open until December 15, so there was no canning at this time. We saw oyster shuckers at work on an early catch. These were for local trade. The pay of a shucker averages \$1 per gallon with 400 oysters to a gallon. A good shucker can earn from \$4 to \$5 a day. The shrimp season is from September to May, but it is very irregular. The 1500 pounds of shrimp we saw on ice were being saved for a larger catch before shelling was to begin.

There is no law that compels the children to go to school, neither is there one that keeps them there and the state does not supply the books for study. Therefore attendance at school is largely at the will of the children.

The Rev. F. J. Mehrtens has been in charge of the work for about three years and is pastor of the First Evangelical Lutheran or Front Church, as it is usually called. Associated with Mr. Mehrtens are two women workers. At the Oak Street end is Miss Anna Astroth, Director of Religious Education or Social Worker, who has recently moved right into the midst of these people with whom she works with the hope that her home may become a house of friendship for the folks who live on this end of the Bay. Nearby is the Oak Street Chapel, constructed very cheaply but built by the people themselves. The women of the Aid paid for the interior finishing (beaver board) and the Brotherhood did the work. One row of shelf paper serves for shades until they can purchase others (there are seven windows). The lawn is used for

playground purposes and their ball games are great events in Back Bay.

At the other end of the Bay is the Chartres Street Chapel where Mrs. W. F. McDonnell, a practical nurse, also conducts her Clinic. Once a week from 4 to 6 P. M., a physician donates his services. This work was begun about ten years ago. Mrs. McDonnell, who has been there eight years, is a nurse from the Deaconess Hospital in St. Louis and is a capable worker.

A great swamp acts as a natural barrier which divides Back Bay from the Point where the Methodists have a well-equipped chapel and parish hall. We learned that in both ends of our Bay work, 98 families are represented in Sunday school and Church. The Oak Street end has no other denomination but the Holiness Church whose program of activities is entirely inadequate. The men who live in this section are largely fishermen, the wives and children working in the canneries. Here the work is no longer migrant, families are more permanent, an increasing number buying their homes.

This is the first year that the pastor has had a confirmation class in which all can read. He said this is the result of Miss Astroth's work, because she encouraged the eight or ten girls and boys to spend their first full year in school. Some of these Back Bay folk are of French extraction, have fine traits of character in which lie great possibilities for development.

The Program of Services and Activities looks like a busy one with Church and Sunday school classes at both chapels on Sunday; Junior and Senior League meetings, Ladies' Aid, Classes in Sewing and Handicraft, Choir Rehearsal at each Chapel, Confirmation class twice a week at each of the three churches, etc.

We had time to call on only one family. On their lot were a number of pecan trees which the mistress of the home said had been "thrashed", yielding about 500 pounds for which she received \$6. "I just had to have it to pay the rent." Is it any wonder that poverty prevails, when such evident advantage is taken of a situation!

By the time we had seen and heard all this, we did not need the reminder that it was nearly meal time, but the question "Have you had your beans yet?" turned our steps toward the parsonage where we enjoyed the hospitality of pastor and family—Mr. and Mrs. Mehrtens, and Clifton, aged five.

Rev. H. Y. Saito, formerly Young People's Worker at First Church, San Francisco, was married on October 7, to Miss Ikuri Tada, in Shiro Church, Yokohama. Miss Tada was graduated from the Women's High School and Yokohama Kyoritsu Theological Seminary. After one year as evangelist of the Shiro Church, the largest in Yokohama with a membership of 1,200, she came to the United States where she spent three years studying at Auburn Theological Seminary, receiving the degrees of Bachelor and Master of Religious Education. In 1934 she returned to Japan and again took up her work in Shiro Church.

Miss Tada's father is one of the district mayors of Yokohama. Her brother is a judge in Tokyo. All are Christians.

We extend to Mr. and Mrs. Saito the very best wishes of the Woman's Missionary Society and hope that their Christian service in Japan may be most fruitful.



MRS. H. YOSHIHARU SAITO

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lebanon Classis—Mrs. Thomas W. Rhoads, 140 Chestnut St., Shillington, Pa. Mrs. George R. Reber, 123 Woodrow Ave., Sinking Spring, Pa. Laura May Snyder, 217 W. High St., Womelsdorf, Pa.

Philadelphia Classis—Mrs. John M. Herzog, 123 N. Main St., North Wales, Pa.

Tohickon Classis—Mrs. Mary E. Bittner, Hopewell St., Emaus, R. D. 1, Pa. Mrs. Robert L. Kline, Main St., Telford, Pa. Mrs. Herbert A. Shelley, 1102 W. Broad St., Quakertown, Pa. Raymond H. Hedrick, Third St., Telford, Pa.

NORTHWEST SYNOD

Milwaukee Classis—Alma Klumb, 2744 N. 48th St., Milwaukee, Wis.

OHIO SYNOD

East Ohio Classis—Miss Minnie Offenburger, 1331—15th St., N. W., Canton, O. Mrs. H. V. Slasor, 140 North Ave., N. E., New Philadelphia, O.

POTOMAC SYNOD

Maryland Classis—Mrs. R. Paul Smith, Hagerstown, Md.

North Carolina Classis—Mrs. John F. Troxler, Woodlawn Ave., Greensboro, N. C.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Schuylkill Classis—*Mrs. Walter F. Meck, 116 St. Peter St., Schuylkill Haven, Pa.

OHIO SYNOD

East Ohio Classis—Mrs. Mary Spach, 344 Third St., N. W., New Philadelphia, O.

Northeast Ohio Classis—James Clifford Hale, 3861 W. 20th St., Cleveland, O.

Northwest Ohio Classis—Mrs. Martin Buehrer, S. Defiance St., Archbold, O.

*Mrs. Meck was an active member of the Woman's Missionary Society of St. John's Church, Schuylkill Haven, having served as president and in various other offices until her health failed several years ago. It was her joy to further the interests of the society in every way possible and she was ever a good steward of hospitality, opening her home for meetings and entertaining delegates whenever occasion arose. Mr. Meck, who has represented his church at Classis and Synod meetings many times, has been a deacon and elder of St. John's for 32 years. It is indeed fitting that Mrs. Meck's name should have been placed on this permanent honor roll of those deeply interested in advancing God's Kingdom.

Strengthening Our Organization

HAVE you ever heard a minister preach a sermon without a text? While this is not a sermon nor am I a minister yet this article has a text—"The People Had a Mind to Work" *Nehemiah 4: 6*. If we, 20,000 members of the Woman's Missionary Society of General Synod, apply this text to our 50th Anniversary Objective this year, which is, as you know, "Strengthening Our Organization", we will become stronger numerically, spiritually as well as financially.

This word by itself has **STRENGTHENING** an appeal, for who among us does not admire physical, moral or spiritual strength when we see it properly used. Strength, however, does not usually come by itself but is rather something that we must strive for and sometimes at a great cost. The athlete must deny himself many things in order to be fit physically and become strong. In order to build up a strong character we must be constantly on the alert and deny ourselves many things which tempt us. In order to become strong spiritually we must read God's Word, be much in prayer and communion with God, visit God's house regularly on the Sabbath and be spiritually minded. In our topsyturvy world this is not always an easy thing and we must draw our strength from things eternal. If in some way we could always keep before us in capital letters the word **FAITH**, to keep faith with ourselves, with God and our fellowmen, it would strengthen us and give us courage to carry on.

What a comfortable frame of mind **OUR** this simple little word puts us into immediately. It implies so much fellowship, co-operation, possession, unity and many more Christian virtues. Even in the Lord's Prayer this is the first word Christ

used—"Our Father." Our organization, not yours or mine but **OURS**. What one or two cannot accomplish, we together can accomplish. You may ask, "What is this they expect us to accomplish?" Recommendations from our Minutes of the last Triennial Woman's Missionary Society Convention at Greensburg, Pa., will give us the answer. Read Article 2 from our Secretary of Organization and Membership, "That the challenge for 1935 to 1936 shall be 800 societies by March 31st, 1936. Article 3—That Classical Societies be challenged to continue the goal of a net gain of 20 members per year." Does this seem such a huge task? Not if we believe in the old saying—"In Unity there is Strength." This gives us **HOPE**. Let us add this to our first word—**FAITH**. Faith and Hope, these two.

A much overworked **ORGANIZATION** word in these modern times. We are sometimes accused of being over-organized. Just the same, in order to do efficient work and accomplish things we must be organized. When we stop to think that it is Our Organization, organized for the purpose of carrying out Christ's command, we immediately feel a deep **LOVE** in our hearts for our Woman's Missionary Society of General Synod and there is a deeper meaning to the word than if we were merely organized for pleasure or selfish gain. We are organized for service, for love of humanity and for being instrumental in bringing about Christ's Kingdom on earth. Let us, therefore, keep before us—**FAITH**, **HOPE** and **LOVE**, these three, and we need have no further concern about the **STRENGTHENING OF OUR ORGANIZATION**.

ELLA L. KLUMB,
Sec'y 50th Anniversary Committee.

Sympathy

Heartfelt sympathy is felt on all sides for the family of Mrs. Henry C. Nott, of Milwaukee, Wis., whose sudden death was a great shock to her many friends. The Woman's Missionary Society of General Synod expresses its deep appreciation of her many years of service in all Christian activities and of her continued interest and helpful co-operation in all phases of the work of Christian missions. Both her daughters have served in positions of responsibility in W. M. S. circles, Miss Helen Nott at present serving as Secretary of the Central West of the W. M. S. G. S.

Student Volunteer Convention

RUTH HEINMILLER

THE twelfth Quadrennial Convention of the Student Volunteer Movement, held in Indianapolis, December 28, 1935, to January 1st, 1936, marked the 50th anniversary of the Movement. About 3000 students, representing approximately 500 colleges, were in attendance from 45 States and every province of Canada. There were also many foreign students, as well as board secretaries at the Convention.

What is the Student Volunteer Movement? "It is a student fellowship, working in colleges, universities and professional schools and is distinctly missionary, being founded on the conviction that the Gospel of Christ is God's answer to the world's greatest need and should be made known to all men everywhere." It creates, develops and promotes missionary interest among students.

At the Convention the delegates had opportunity to hear men and women of experience present and discuss many of the great problems facing the world today. Students at this Convention were concerned about the threats of war, the economic disorder and the many evidences of un-Christian living. The leaders emphasized the fact that the only way to solve these problems is on Christian principles.

One of the most inspirational comments on Christian living was the description of a sincere prayer, given by Dr. Wm. Temple, archbishop of York:

"People of our race pride themselves on being practical, and so we are liable to say that conduct is the really important thing, and prayer is very valuable because it helps it. But if God is the most real thing in the world, the right way to put it is that prayer is the most important thing in life—and our conduct tests it. Of course, if you pray that His kingdom may come and ignore His laws, it shows your prayer was not genuine. Or if you pray 'His will may be done,' and take no opportunity of doing it, again it proves your prayer was not genuine. If our prayer is real we shall go out from it into the world, to bring its own fulfillment in every way that is open to us, because our praying is the bringing of our longing before God. We do not pray in order to persuade God to do what He was not going to do before. What we are aiming at in prayer is not changing God's mind, but changing our own minds and putting ourselves into such

true fellowship with God, which means obedience to Him, that every sincere prayer is granted in some form or another. If you are praying for growth in moral or spiritual goodness, the answer is pretty certain to take the form of your having or seeing opportunities for practicing virtues to which you hitherto had been blind."

It was with interpretations of Christian living such as this, and with study of various phases of the work of carrying the Gospel message through the world that leaders attempted to impress on the minds of college students the need of working toward a world Christian community.

In one of his addresses to the Convention, Dr. Toyohiko Kagawa, of Japan, said, "We must confess that we do not have Christian economic ethics, so today we are eager to put the Christian application into industry through the Co-operative Movement." Dr. Kagawa is one of the founders of the Japanese Federation of Labor and the compelling force in the Co-operative Movement in Japan and he urges that co-operatives take the place of Communist dictatorship. He believes that in the international adoption of this Movement lies the way to social security and world peace.

Mrs. Induk Pak, field secretary of the co-operative committee on work among rural women in Korea, told of her work in organizing groups of women in her country into co-operative societies. She said Christianity is the only religion in Korea that recognizes the rights of women. Since missionaries went out there fifty years ago they have helped the country spiritually, intellectually and physically.

Among the outstanding speakers were T. Z. Koo, of China; Gonzalo Baez Camargo, of Mexico; Reinhold Niebuhr, John R. Mott, Robert E. Speer, Dr. John MacKay, Miss Mary Dingman and many others.

Seminars, which gave opportunity for the delegates to discuss the many problems of the Christian world community, were conducted by very able leaders. Throughout the Convention the speakers and leaders dwelt on the theme that the countries and races of the world should be drawn together into a Christian community.

WHAT DOES IT MEAN?

"In Cranberries" . "In Cotton"

WORK with migrant laborers "was begun with fear and trembling, yet with hope and prayer." Seventeen (one additional since last summer) National Boards and Societies are co-operating in making "straight the highway" on which some 2,000,000 migratory laborers are traveling. "Progress has been made because of a rigid economy through all of which has been felt the power of concerted effort." The work presents a tremendous challenge as I had opportunity to see last Fall when from personal observation I learned what the expressions "In Cranberries" and "In Cotton" really mean.

"In Cranberries"

"In cranberries" at Whitesbog, N. J., may convey to one's mind many things. It may mean being one of two families who live in a two-story house, four in a row, eight built back to back; it may mean cooking on a stove that is set in a corner of this one room apartment or one built in the sand in front of the house; it may mean being one of many in the family to sleep on the bunk, about the size of a double bed, permanently built in another corner of the room; it may mean walking from the camp carrying a measuring box or basket, through several miles of marshland to the cranberry bog and spending the day on hands and knees plucking the berries in rake-like fashion from the short, fine-leaved vine that creeps along the ground. How brilliant the little red berries look as they nestle among the lacy green leaves! Can you imagine the back-splitting job it must be to pick them? This is what being "in cranberries" means to the older group of migrants at Whitesbog.

What does it mean for the younger folk? For them a suitable environment, during the daytime, has been provided by the Council of Women for Home Missions. The owner of the bog, Miss White, has co-operated by furnishing a well-equipped and, this year, electrically-lighted Christian social center to which the boys and girls come each day. From the time they arrive in the morning, through the tooth-brush drill, a thorough washing of face and hands with individual basin and towel, each one having his own tiny piece of ivory soap; during the worship, songs and Bible story; the purposeful activity, the play hour, the rest period, the nourishing milk and wholesome lunch, until they

leave in the late afternoon, being "in cranberries" for these eager bits of humanity means "Friendship Center." This spells loving care and supervised activity. What a helpful process in the building of Christian America and with what eagerness they receive the ministrations of the Christian workers sent there, *by us*, through our Council of Women for Home Missions! Even the infant a month old seemed to sense the care it was receiving. It was, however, discouraging to realize the impossibility of providing the necessary recreational guidance for the many young men berry-pickers! In this Migrant Camp, in addition to educational and social activities at night, our workers conduct religious services on Sunday. As many as ninety or a hundred laborers attend, reverently standing in the yard during the entire worship hour.

"In Cotton"

While driving along the famous Columbia River Highway in Oregon I saw, going South, many a rickety-looking automobile with a small trailer attached. The cars were always filled with men, women and children while the trailers bulged with all kinds of household goods, mattress, bed, sewing machine, chickens and what not! Said my host, "Returning from a summer camp."

"Perhaps laborers, migrating to California," I answered.

It's a cool Saturday morning in November. Cotton picking time in California! I am "in cotton" with Miss Eva Barnes, R. N.!

To reach the Mexican Camp we have driven 30 miles from Fresno where I had spent the night with our former Japanese Young People's Worker, Rev. and Mrs. Francis Hayashi, now pastor of a Methodist Church, to whose Young People I had spoken the night before.

Then we bump over and plow through about five miles more of road covered with three- to four-inch deep adobe dust. I try not to notice the dust as it penetrates every crevice of the car but rather center my attention on the cotton fields, outer edges of which are brown with dust; rows upon rows of fig trees the fruit of which has been blackened by an unseasonable frost; or on vineyards and fields of vegetables whose crops too have been destroyed by the same relentless "Jack." past orchards of lovely citrus fruits and

delicious-looking pomegranates. We stop to pick up some of the latter.

Finally, we arrive at a Camp, one of the largest in the section. There are over 100 cabins occupied by Mexicans, "only one of the great number of nationalities employed within the state, but they form the largest group in the migratory throng in California." As I see the various means of transportation parked here and there it is easy to believe that my fellow-highway travelers may have been some of these who had followed crops that were ready for harvest. Perhaps they have come from apples in Oregon.

The housing is no better and the cabins no larger than the law requires. Whole families live — cooking, sleeping and eating — in a single room. Stoves—usually oil, are for the most part standing on boxes so low that the mother has to stoop all the while she is cooking. Beds—perhaps a spring on the floor with a thin padding for mattress, or automobile cushions serving for spring and mattress; sometimes an iron bed; while in other cabins quilts were rolled up and lying in a corner, all bedding looking dingy. It was a marvel to me that under such conditions babies showed any semblance of cleanliness. Miss

Barnes, who speaks Spanish fluently, dashed in and out of these cabins bringing cheer wherever she went. Sometimes I held a door open that light might fall on a sick person, held a bottle of medicine while she worked on the patient with both hands, watched silently as she applied salve to a little body scarred with sores which, she said, "may be shingles" or held the antiseptic while she painted the mouth of a baby. Again, I saw her fill a bottle, brought by the mother, with the drops of medicine which would "last until my next visit." "Rags needed! Pieces of old sheets and pillow cases or soft linens can be used without end!" said Miss Barnes. Then, I just stood and smiled as she returned from her car with a small box which she handed to the little sick child as he lay in bed, saying, "That will keep you busy until I come again. I do not know what it contains, perhaps a game or a picture puzzle. The lady who sent it has wrapped it up nicely. See, the box is tied with a pretty ribbon! Looks like Christmas, does it not? Adios!" We leave the cabin and remember the eyes of the little boy, bright with anticipation as he carefully begins to loosen the ribbon.

Occasionally Miss Barnes consults her book to see whether No. 38, 73 or 82 should be "looked in on" today. As we go from house to house she sometimes knocks on the door asking, "Everyone all right in your house?" "All okay!" We stop at the last house to which several rooms have been added. The odor of Mexican cooking and delicious-looking baked things make both of us wish we might stay for lunch, as Miss Barnes frequently does. "This is the most thrifty family in the Camp." Because it is Saturday, few are at work. The Camp teems with life. No children are in school and the faces of many plainly show evidences of the rich red juice of pomegranate seeds.

At another Camp we stopped to interview the mother of a presumably deaf child. The Conference led us to believe that it was only a badly frightened little girl who was, naturally, entirely unresponsive in the school provided by the owner of the camp for the children. Further investigation necessary! We stop at a store conducted by a clever young Mexican to see whether he will see the Sheriff in town and make arrangements for the proper care of the head of one of the migrant families who seems somewhat demented, cannot work, but usually turns up at one Camp or the other.



MISS EVA BARNES, R.N., "OUR MIGRANT WORKER"

"Have we time to go thirty miles farther across country to another and perhaps better Camp?" I shake my head regretfully. My watch indicates it's time now for Mr. Hayashi to meet me and take me back to Fresno. That hat, coat and shoes are covered with adobe dust is immaterial. I have seen the effect of the loving and kindly ministrations of "our Migrant worker" and the joy and comfort she brings to "the least of these." Time! Time! But none to spend an evening to see the recreational activities or to attend the Sunday school held on Sunday. So much to see amongst and do for these "little ones."

With the Indians at Riverside

"To provide for religious leadership, the Home Mission Boards of fifteen denominations have united through the interdenominational work of the Home Missions Councils to make possible religious work in seven government Indian schools."

The Rev. Lawrence Granger, former missionary in Costa Rica, is thus employed in Sherman Institute, Riverside, California. Mr. Granger works largely with the boys while Mrs. Granger's efforts are confined to entertaining in the home. The Indian young people enjoy this hospitality. Mrs. Granger says, "The Indians seem to react in many ways like other young people." She also has a class in "The Christian Home."

Across from the campus of Sherman Institute is the Protestant chapel erected in 1924. In addition to showing us through the spacious school buildings Mr. Granger showed Dr. and Mrs. Evemeyer and me the chapel in which the religious work is carried on. It also houses the offices of Mr. Granger and his assistant. While the usual morning prayers

in the dormitories had to be discontinued this year, the activities at the Church were in full swing. Church Worship is well attended. Bible School seems less popular. He has a catechetical class of twenty-five; a choir of more than thirty voices. I was especially interested in the work of the Assistant Director, Miss Veva Wight, who has been in Sherman twelve years and whose support is assured by local churches. She works with the girls, carries on a Girl Reserve program, has charge of the Missionary Society in which the girls study current mission text books and counsels with the girls about their religious problems.

"Purple and Gold," the interesting 1935 Annual of Sherman, gives one page to the Protestant chapel and one to St. Thomas' Catholic Church work. There are 418 Protestant and 240 Catholic students enrolled in the school. Of Protestant Church work it says, "Students fill the offices of superintendent, deacons and elders. The student choir serves the Chapel effectively. Many Sherman boys and girls act as leaders and teachers, being assisted by college students from Redland University and by other older people. Although attendance at Chapel is not compulsory, many students win the gold star certificate for regular attendance. Several groups have presented programs in churches nearby and as far away as Los Angeles."

"United Protestant co-operation makes possible this ministry of Christian friendship and leadership training. Americans thus trained can be a power in bringing 'PEACE ON EARTH THROUGH MEN OF GOOD WILL'."

CARRIE M. KERSCHNER.

Equipment for Migrant Center

NUMEROUS small articles are necessary to equip a Migrant Center. The list for the various phases of the work is too long to print here in full, but here is what is required for the *nursery*. Perhaps a society or guild would enjoy sending some of these items to Miss Edith E. Lowry, 105 E. 22nd Street, New York City:

- 12 clothes baskets
- 12 large pillows to fit the baskets
- 12 baby pillows
- 24 slips for large pillows
- 24 slips for small pillows
- 24 quilted pads
- 24 rubber sheets
- 12 baby blankets

- 12 pieces of mosquito netting to fit baskets
- 12 simple baby dresses—6 months' size
- 12 simple baby dresses—1 year size
- 12 baby shirts
- 3 boxes Dennison's diaper fillers
- 18 stuffed animals and dolls
- 12 rattles
- 12 baby bottles
- 36 nipples
- 12 cakes castile soap
- 6 bunches of safety pins, large and small
- 12 turkish towels
- 12 soft wash cloths
- 1 baby scales
- 5 play yards with floors
- Old pieces of cloth

Among the needs of the *Nursery School* are 24 clean-up kits, including wash cloth, soap, child's toothbrush and comb, tooth paste, nail file and mirror; 12 rag rugs for rest hour; 24 tin cans painted a bright color for sand pails. For the *Primary children*, there will be needed 12 sewing kits, containing scissors, thimble, needles, tape measure, spool of white thread and spool of black thread; 12 yards of green oilcloth, 5 yards of white oilcloth; children's books for the library; paints and paint brushes, both for water coloring and for painting woodcraft; and hymn books for primary and for older children.

If further information is desired write to Miss Heinmiller or Miss Hinkle.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

THE suggestions for the May Migrant program are quite complete. Perhaps additional momentum for the meeting might be gained if the meeting were arranged as a Mother and Daughter affair. (Our women and girls both contribute to the support of this Migrant work.) Have a Migrant luncheon or supper! The center-piece may be a little cotton field, the stalks being twigs of trees, planted in sand-filled bowls, on which have been stuck small bunches of cotton. Various kinds of canned foods may be served.

If the Migrant Movie Lecture is desired, reservations should be made well in advance of the meeting. The rental is \$1.00 plus return carriage.

Guild girls who may desire more information about the Joint Co-operative work of which they will be studying in May will probably want to order a copy of the leaflet, "Indian American Youth Today," which is free for postage.

Elsewhere in this issue of THE OUTLOOK appears an article on my visit to Migrant Camps and Sherman Institute, Riverside, California. This may be used as supplemental material for both the Woman's Missionary Society and Guild program.

"Fun and Festival from Latin America," a little pamphlet which sells for 25c, will be valuable to use in bringing to a close your Lenten study of Latin America. Its chapter heads give hints as to its contents: Festivals and Holidays, Music, Dramatizations (two short sketches are given), Games, Sports and Foods.

Those residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2696 W. 25th Street, Cleveland, Ohio.

The eleventh new Woman's Missionary Society to be reported since the Triennial Convention was that in First Church, Akron, Ohio, North East Ohio Classis.

The Society was organized by Mrs. R. G. Brubaker, Classical Secretary of Organization and Membership, on January 17, 1936, with 22 charter members. Mrs. James MacGregor, 805 Bellview Street, Akron, is the president of this "unusually fine group of young women." We welcome them most cordially into the ranks of "second-mile" workers.

Changes of Address

Mrs. Nevin Smith, Secretary of Life Members and Members in Memoriam, W. M. S. G. S.—17 Bond Street, Westminster, Md.

Mrs. A. G. Crisp, Historian of Mid-West Synodical Society, and Corresponding Secretary of Lincoln Classical Society—2222 Rebecca Street, Sioux City, Iowa.

(Continued from Page 85)

forth latent energy, as a Washington from his homestead, or a Lincoln from his farm, it must get to work where the world really needs it. A surgeon may be ever so correct in his knowledge of operative surgery, but he must find a practice or he is useless. It is not so much for *holding* services, as for *rendering* services, that the world is looking to the Church today.

—From "*What the Church Means to Me.*"

The Picture on the Cover

It is a pleasure to present the photo of the three "Kowta Treasures" of San Francisco. Recently those with unusual records for regular attendance were recognized by the Sunday School of First Church. There were two girls who have attended for ten years without a single absence, 17 boys and girls who had not missed during the past year and 15 additional ones who had missed only one Sunday.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

A New Beginning

With this month another Guild year is finished. You have sent in your reports, you have checked the points attained on the Standard, and you have had election of officers. Next month they will be installed. With April you are at the dawn of a new year in Guild work. A new beginning! A new opportunity to accomplish greater things in building a Christ-like world through the Girls' Missionary Guild. May each Guild, through the next year, grasp the many opportunities to share our greatest of all possessions, Christ.

World Goodwill Sunday

You will remember that in the December program there was a suggestion to arrange for a service on World Goodwill Sunday, May 17th. May *all* the young people of each local church co-operate in presenting a program on "Peace and Goodwill."

What can you do? You might organize a "Goodwill Tour" and select a number of countries where stops may be made. Appoint one person to take charge of each stop. This person may be the guide who will give interesting information about the country. Tourist pamphlets and books may be secured from travel companies. Get information about the missionary work being done in the different countries where stops will be made. It would be quite significant for young people to "drop in" on the Fiftieth Anniversary of North Japan College, which will be observed May 17th. The trip may be made by the leaders telling of the places or the whole group may actually travel from one room or corner to the next. Use appropriate decorations for each country. Through the whole tour, endeavor to develop international friendship.

Why have a goodwill or peace program? We are told that we must be peace-acting as well as peace-minded. Not only do we need to develop within ourselves a spirit of goodwill, but we need to act, and act quickly.

Be informed on what is being done for peace.

Work and pray for peace.

Sell and use Peace Stamps (one cent each) to promote peace.

Write your Congressmen against military measures.

Have the Christian Citizenship secretary be responsible for displaying a different Peace poster on the bulletin board each month. Prepare an unusually attractive poster for World Goodwill Sunday.

Mission Band

Parents' Program

One of the most enjoyable and satisfying experiences for the children in Mission Band is to have a Parents' Program. Perhaps the best time for such a program is at the conclusion of a study unit. This year as the children are studying Mexico they could arrange a "fiesta" to which their parents and friends could be invited.

At previous sessions the children and leaders may plan for the "fiesta" and prepare the program and exhibits of the things they have done through the study. Let the children prepare the worship service, making use of the songs and other worship elements they have used during the study of Mexico. The children may select stories which they would like to retell for their guests as well as teach and play with them some of the Mexican games they have learned. A brief dramatization of one of the stories may be given.

The day's program would not be complete unless an opportunity be given for the parents and friends to examine the exhibits, which may be explained by appointed children.

Make this occasion one of joy for the children as well as for the parents.

Welcome to the New Mission Bands!

Eastern Synod

Calvary Church, Reading, Pa. Organized by Miss Anna Kenderdine and Mrs. C. D. Zimmerman, with 24 charter members.

St. Luke's Church, Lititz, Pa. Organized by Mrs. Ruth Naugle, with 15 charter members.

"A man with a true missionary spirit meets every man as a friend, weighs every acquaintance by his manhood, not by his color or his language."

God does not seek thy race,

Nor does He ask thy birth;

Alone He will demand of thee

What hast thou done on earth?

—Persian.

Worship Service for the Church School

Prepared by CHARLES M. LE GALLEY

THEME—KINGDOM BUILDERS

Prelude:—

Call to Worship:—Thine, O Lord, is the greatness and the power and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all.

Now therefore, our God, we thank thee, and praise thy glorious name.

I Chronicles 29: 11, 13

Hymn:—"Ye Servants of God, Your Master Proclaim".

Scripture Presentation:—Followers of Jesus, from the days when He walked the earth to the present day, have been divided in their belief as to whether salvation comes through simple faith or through active service based on the principles of the teachings of their Master. In the second chapter of James, the fourteenth to seventeenth verses, we have this statement as to the relative value of faith and works. (Read the Scripture passage.)

Leader:—A present-day poet has put into verse his interpretation of the will of God in this respect. (A senior may read the poem from memory.)

Build me a World,
Said God;
Not with a navy's strife,
Nor with a host in arms,
Compassing death, not life.
Build me a World, said God,
Out of man's fairest dreams;
Heaven must be its dome,
Lighted by prophet-gleams;
Justice shall be the stones
On which my World shall rise:
Truth and Love its arches,
Gripping my ageless skies.
Out of dreams, on earthly sod,
Build me a World,
Said God.

—THOMAS CURTIS CLARK.

Leader:—Through the Board of Home Missions of our denomination each of us has a share in the program of "building a world" within the bounds of our own country. Our representative builders sometimes work with strange materials and according to blue prints which to our eye may be hard to interpret but the foundations on which they build are the teachings of Jesus Christ and the structures which they build are designed to conform to His specifications. We shall hear this morning of some of the construction jobs now being undertaken by these builders.

Three-Minute Reports:—

Shannondale Community House (See "Shannondale and Biloxi", page 86).

A Program for the Biloxi Cannery. (See above reference.)

"In Cotton" with Migrant Workers (See "What Does It Mean?" page 92).

Hymn Presentation:—Having heard of the need in these three scattered areas of America, may our closing hymn challenge each of us individually to share in the program of kingdom building, through personal efforts in our own communities and through our representatives in areas farther afield. (Hymn:—"Rise Up, O Men of God".)

Prayer:—

Benediction:—

IDLE MONEY

IDLE MONEY, LIKE IDLE MEN, IS UNCOMFORTABLE AND UNHAPPY

MEN WANT EMPLOYMENT. SO DOES MONEY. Put your money to work through an Annuity Agreement of the Board of Foreign Missions.

MEN WANT PERMANENCY. SO DOES MONEY. The Foreign Missions Annuity Agreement is an investment in eternal values.

MEN WANT A GUARANTEE AGAINST UNEMPLOYMENT. SO DOES MONEY. The Foreign Missions Annuity Gift will guarantee to the donors that their money will work in all future years for Christ's kingdom, through the missionaries of the Church.

MEN WANT TO SERVE IN A GREAT CAUSE. SO DOES MONEY. What greater thing than the preaching of the gospel in all the world?

MEN WANT TO LIVE ON. SO DOES MONEY. Men may live on after death through their Annuity Gifts to the Board of Foreign Missions—for when their own voices are silent on earth, they will live on in the gospel messages of the missionaries whom they are helping to support.

For Information Address

A. V. CASSELMAN, *Secretary*

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